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AND • HOMILETIC • REVIEW



JOURNAL OF PRACTICAL CHURCH METHODS



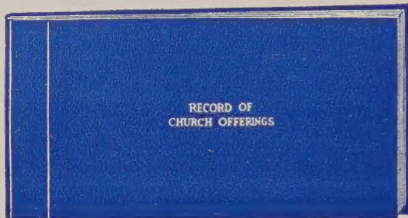
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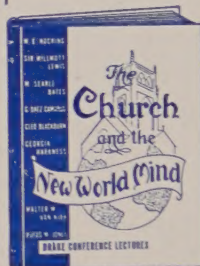
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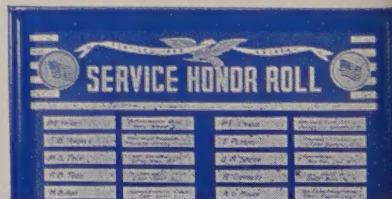
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The EXPOSITOR

and HOMILETIC REVIEW

A Journal of Practical Church Methods

Purely Business

Dear Sir:

HERE is an instance of plagiarism in which I think you will be interested. It occurred in a magazine exclusively for pastors, for January 10, 1944, p. 4. In an article entitled "Force of Example," by the Rev. _____, pastor, _____ Church, the writer begins: "A freshman who was away from the restraints of home told me . . ." Then for a paragraph he uses my own personal history word for word as I wrote it in an article published in "*The Expositor*," as you may recall. He uses my words without change and without quotes!

When I spoke of this to my friend, a pastor here, he said, "You should be flattered because he valued the material enough to make use of it."

And you, Sir, should be flattered because he lifted it from the fine magazine of which you are the Editor.

With best wishes, I am,

Sincerely yours,

The Cover Picture

Under the imposing silence of a U. S. Cruiser's big guns and the wings of poised birds of war, the ship's Chaplain, Lieut. (j.g.) Richard W. Richer, (ChC), conducts Sunday services on the aft deck. Picture by courtesy Navy Chaplains' Headquarters, Third Naval District, New York City.

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AFTER THIS MANNER PRAY YE

FRED SMITH

FAR be it from me to usurp the place of my Lord in seeking to be specific in counselling men as to the *matter* one should include in one's prayer. But the time is apposite that one should give urgent care as to the *manner* as well as the matter of one's prayer. In our troubled time many are praying who

had not the habit before. War always brings a revival of prayer, of a sort. Let us, at all times, acknowledge with joy the rise in any man of the belief and practice of prayer. But let us acknowledge it with discrimination.

In the light of history let it be stated fully and frankly at once that many a so-called revival of prayer left little at the last to be thankful for since it never rose from prayer as petition to prayer as power. Prayer is not all on one height. Prayer is a thing of different grades. When this difference is discerned it gives us, for example, from praising all prayers as solemnly as of equal worth. There is a difference between the prayer that has for its sole objective the saving of one's skin as compared to the prayer that seeks the saving of one's world. The first sort of prayers might end in bitterness, not betterness. True prayer always leaves us with a sense of betterness without an aftermath of bitterness. It should be more than a birth and a forgetting. It should be a dawning made to grow from more to more unto the perfect light that is, at the end, more than prayer. Which is to say that, right now, we can well afford to restrain ourselves in fulsome praise concerning the journalistically announced revival of prayer. That

avenworth, Kans.

energy can better be conserved toward working for the progress of the belief in prayer that has begun in elementary and elemental fashion in the fox-holes of Guadalcanal, or on the rafts on the storm-tossed seas, where, we are told, there are no atheists now and dying, starving men are saved by miraculous answers to prayer.

God forbid that I, or any other man, should speak slightly or scoffingly of prayer in such a pass as that just mentioned. Such experiences are too elemental for that. Yet such prayers, wrung from a dying or a starving man, can all too easily be regarded as being all sufficient in showing the efficacy of prayer. And men, crying out in their extremity, go not always forward to the excellence of prayer because it seemed to them prayer was summed up in answers. That is all there is to it. A sensational intervention on the part of God. An event that in our newspaper-minded day is news. In such a day it is all too easy to forget that the virtue of prayer lies always in its spirituality, and not in its sensationality. To mistake the latter for the former is to mistake the expression for the essence. It is to confuse the flash of miracle aligned to magic with the permanence of morality. Religion serves its followers ill if it fails everlastingly to keep that distinction clear.

Journalists, avid for news, can be excused from not clearly discerning this. Many excellent ghost writers of today are not thereby qualified to rate as first-class Holy Ghost writers. It takes a journalist plus to discern the deep things of God. Let it be added that that plus needs to be added to the average Church member too. Journalists who hail an answer of prayer as the full and final miracle of God can be excused in an age when that is the accepted belief of so many Church-going people. The Easter and Christmas Church attenders. And not they alone, one has to add with regret.

For these religion is not far removed from the ancient equation of religion with magic. It is belief that is at its best a purified form of magic; a belief in a Power not themselves, that works under the pressure of petition, handing out a miracle here and a miracle there. And God gets in the headlines. He becomes famous for a day. But many a mother wonders long and deep through the dark watches of the night why the great God was not good to her boy. Few are saved; the many are killed. And there are no atheists in the fox-holes of Guadalcanal. But in the bereaved homes of many lands, Rachel is weeping silently for her children. Herbert Spencer provided a name for them. They are not atheists. Just agnostics. They do not understand. And they never will if the Church itself keeps on mistaking an answered petition for the fullness of prayer.

To some these will seem hard words. Well, as readers of the New Testament will recall, it is not the first time that truth came in "hard sayings". Softness is not accounted a virtue in these war days. In such a time as this it is the more required of the Church that it do some hard thinking. The Church has too long been ready to think in terms of magic and miracle when it should have been thinking in terms of morality.

The sort of thing to which I am referring was perfectly illustrated recently in a college bulletin I received from a denomination that feels itself peculiarly called of God to lead the world into peace through announcing its disbelief in war. Faced with the imminence of a global conflict at that time the magazine saw no other way of salvation "unless a miracle happens —." There it was in a nutshell. Crying, not for the moon, but for a miracle, when the cry should have been to their own ears: "Unless a morality happens —." I have long observed that they who "pray down" a miracle are usually they who lack vim and vision with regard to social ethics. Unless the two are geared together in working harmony so that they go from strength to strength we shall never arrive at that great day to which Jesus looked, when prayer will have passed into praise, "and ye shall ask me nothing."

It is to this viewpoint of prayer that we need to lift people in these war days and that right quickly. Whenever the necessity of using God as a means of last resort is capitalized it is not an evidence of God's power so much as a revealing of man's ignorance. Someone is sadly behind on schedule. Of course it is a pleasure to know that man's necessity is God's opportunity. It is also a great pity. The story

is told concerning Gipsy Smith, that he was once conducting a prayer meeting that turned into a testimony meeting. As testimony followed testimony each gathered mass and momentum like a rolling snowball. Each brother or sister had been gloriously saved from more than the preceding testifier. At the last Gipsy Smith spoke very quietly and said that for all the revealings of the saving grace of God that had been spoken of he would give God thanks, but most of all he wanted the speakers to know that he could give God thanks that he had been saved from most of the sins that had been mentioned *before* he committed them. He had found God at the first opportunity; not in the last extremity. There is something radically wrong with a viewpoint that can only see God's light in the deepest darkness. Let us be glad, but only up to the measure of its worth, for the answered prayers of those who cry to God in their extremity. That is always gladness tinged with regret.

This is the undertone of sadness that one hears in all the songs of those whose redemption was delayed. "Oh that I so late did come to Thee," is the refrain we hear in them. The naive belief that salvation means a sinner saved needs to be swallowed up in the greater, finer belief that it means a saint, sanctified and glorified. John Wesley saw that even as Saint Augustine before him. But most of all in Jesus we have the great word concerning this necessity. In what is called His intercessory prayer he asks of God that He "glorify" Him "with the glory I had with Thee before the foundation of the world." It is the fault of the petition laden prayer that it only honors God through hounding Him. We need a higher sort of prayer for our day and time than this.

Unexpectedly I found the nature of it crystallized to a gem-like sentence by Thomas L. Masson in his all too-little known book on "Ascensions". Masson, you may remember, was for some years the editor of "Life" in the days when it was the leading magazine of humor in the country. From such an unexpected quarter came this revealing sentence: "The time to seek God is when we have nothing to seek Him for." Neighboring that book on my shelves is one written by the President of a Middle West Christian College. Its title is: "Getting Things from God." For sanity's sake and salvation's way I keep close by this book another one titled: "Lord: Teach Us to Pray." "The time to seek God is when we have nothing to seek Him for." Out of such

(Continued on page 204)

Easter Gave The Lasting Christ



CLARENCE H. CORKRAN, D.D.

PROFESSOR BACON in his address at the Centenary of the Yale Divinity School said, "Christianity arose out of what men believed to be the act of God." The Gospels which give an account of this act are, therefore, not to be considered a history of the Christ but rather a record of His birth, His "mighty works" and His resurrection. Our aim is to show that the birth and "mighty works" of the Christ were both secondary to the resurrection. Also that the resurrection was absolutely necessary to stabilize and give permanent value to the birth and "mighty works." It is not our intention to minimize or to detract from that unparalleled, holy birth or blessed career of the Son of God on the earth. We only desire to prove that the Christ, in order to complete His mission to the earth, was compelled to go to the cross, the grave, and to experience resurrection. Cruel and heartless as the death on the cross continues to be to all mankind, and bitter as it was even to the Christ Himself, it was necessary. The bitterness and the necessity were both expressed, by the Christ, in His garden prayer: "O Father, if it be possible let this cup pass from me."

Christ came into an old and dying world, a world filled with superstition and infidelity; a world that had had a great civilization (Greek) but had failed to conserve it, a world that was being oppressed by a ruthless Roman power anxious about and interested in more power. Into this faithless and depressed age—an age "Having no hope and without God in the world" came the "Good news." This "Good news" came in a day when the true and trustful were few and had not a voice. Mary was mystified by the supernatural circumstances surrounding the birth of her Child and simply, "Pondered them in her heart." The wise men and the shepherds did not make a written record of the birth, no celebration was ordered to commemorate it; although Herod had all children, in the community of the Christ-child, put

to death thinking perchance he might get the One so much talked about.

The Gospels show that the extraordinary events surrounding the birth of Christ were soon forgotten and that the family returning from Egypt lived in the little village of Nazareth; Jesus being known to the villagers simply as "Joseph's son" while the world changed not from its course of sin, superstition and infidelity. There is no evidence that John the Baptist, a prophet declaring a prophecy that was at hand, ever mentioned the wonders surrounding the birth of the Christ (or the birth itself) neither can it be proved that there was any discussion, in those stirring days, about the Man of Nazareth or His mother. All had been forgotten. John the Baptist was considered by many, in the early days of his ministry, to be the long-looked-for Messiah. And Jesus seemed to attract only John when He presented Himself, along with the multitude, to be baptized.

There is agreement in the Gospels relative to the supernatural which was manifested at the baptism of Christ and of the "mighty works" wrought by Christ, in the midst of the people, following the baptism. It was by His works, alone, that Christ sought to reassure John that He was the Messiah. "Go show John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up." However, Peter in his great sermon to the "men of Israel" on the day of Pentecost said, "Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs"; however, "ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death." So the one who had cowardly denied Christ while in the flesh now boldly and effectively speaks for Him—after the resurrection.

The works of Christ failed to convince the multitudes regardless of such expressions as Herod's, "This is John whom I beheaded."

His "mighty works" confounded, puzzled and divided the people while in the flesh. There was no permanent satisfying power in the Sermon on the Mount, nor in the loaves and fishes, neither in the walking on the water nor the halting of the funeral procession at the gate of the city of Nain. Josephus states that, "He was a doer of wonderful works"; but, in the last analysis, wonderful as His works were, they only served to bring Him (as He Himself must have known) to His real mission on the earth—to suffer and die on the cross and to come forth alive from the grave.

While on the earth, in the flesh, He sought to draw men to Himself. He never pointed to another but said, "come unto me, all ye that labor and are heavy laden, and I will give you rest." Of the Father He said, "All things are delivered unto me of my Father." He never doubted His Sonship nor prayed for forgiveness—"Father forgive them" was His prayer. The Christ never questioned the limits of His power. Perfect confidence was ever present with Him. But the multitudes did not understand, they turned from Him, and the Apostles were indifferent. This indifference was

apparently so great that without one word of protest on the part of anyone, so far as we know, He went to His unjust, cruel death on the cross forsaken by all. The public turned quickly to the ordinary routine of the day. This fact is made clear by the statement, "We trusted that it had been He which should have redeemed Israel." So as the birth was forgotten, likewise the "mighty works" were doomed to an earlier recess chamber of the forgotten—with only the occupation of casting the net again in the minds of the Apostles.

Christ is enthroned in the hearts and minds of the millions solely because of His resurrection. A glorified Christ who has conquered death and the grave is the only absolute satisfying power for the sons of men. An empty tomb and a risen Christ has been and must continue to be the hope of this world. "Because I live, ye shall live also" is the one text that will redeem the world.

"Soar we now where Christ has led,
Follow our exalted Head;
Made like Him, like Him we rise;
Ours the cross, the grave, the skies."

Our Hearts are Burdened

*The earth is grown more closely knit each day
With lanes and lines that span the sea and air.
Now time and space are conquered by man's power,
And depths are raised, and towering heights made low.
New eras beckon us the upward way
To make this weary world an Eden fair.
Is it perchance now God's appointed hour
Which we in gratitude should see and know?*

*Or will proximity bring added pain,
And only make more deadly human hate?
Our hearts are burdened with the dull refrain:
Is this, O Lord, is this our day of fate?
Shall we rise upward, as the mounting plane,
Or fast submerge to a barbaric state?*

—VICTOR E. BECK.

WE NEED A GOOD AUTOMATIC ASINOMETER

CECIL C. URCH

TO most people Samuel Butler is only the author of *Erewhon* and *The Way of All Flesh*. Few people read his works today, and the world is the poorer for it. We need the reflection of his humor and satire to light our path up our very present troubled hills. Then, he has a razor-edged word to prick the inflated ego, a cancerous infection that may attack even you or me. Consider this, "What we need is a good automatic asinometer by which we can tell at moderate cost how great and how little of fools we are."

What agony and heartache might thus be avoided. Equipped with such an ingenious device, no one of us would descend to the lower depths of asininity; the *pons asinorum* ("bridge of asses") would no longer be a crowded thoroughfare. How many unkind words would die unspoken, how many foolish pranks would be suppressed, how many enmities would be avoided,—if every mother's son and daughter wore a "good automatic asinometer"!

Modern wise men tell us that we are living in a gadget-cluttered age. We have but to push a button or pull a lever, and the world's hard work is done. We are surrounded by gadgets that shake us free from our waistlines, gadgets that cook our meals untouched by human hands, gadgets that shine our shoes, and, ye gods,—gadgets that record our golden voices for posterity! Why, they say, gadgets do everything but think for us, and a fool-proof thinking machine will be the next thing in the market.

We would not for the world discard nor minimize these aids to civilized loafing; for they *have* their place. This is undoubtedly true, but it took Sam Butler to suggest a remedy for this universal malady.

What a work-out our private asinometers would get as we dash madly in all directions, seeking ever-elusive pleasure! A recent author (W. R. Inge) aptly states the issue, "Christianity is a code for heroes; but we are a good-natured little people who want to have a good time and to give others a good time."

Chicago, Ill.

The buzzer should warn us that pleasure is not the chief end of man.

There was a day when Paul of Tarsus should have worn a good automatic asinometer. That was the day on Mars Hill, when he tried to out-shine the Athenian philosophers in their own field. It was a bitter hour for Paul,—he failed miserably!

So do you and I fail when we set out to exhibit our rare wisdom and understanding. Yet we go right on making fools and asses of ourselves in an unholy effort to gain cheap public praise. Experience may be a good teacher, but we are so slow to learn!

The little veteran of Christ, however, did an about-face after his scheme had failed. He went down on his knees in prayer. How do we know that's what he did? We have only to read the conclusion which he made, "Henceforth I determined to know nothing save Jesus Christ and Him crucified." From that day he was cured of exhibitionism; he had an unfailing asinometer.

You and I will find our unfailing asinometer when we, too, look into the face of Christ. What we need is to struggle through the woods of our "rugged" self-reliance until abject failure makes us see the truth of the apostle's words, "Have this mind in you which was also in Christ Jesus" who humbled Himself and was exalted of God.

The painful and cancerous disease technically known as inflated ego doth make asses of the best and worst of us. And all the nostrums, panaceas and patent medicines in the world avail nothing. The only cure for this dread disease is the prescription of the Great Physician taken every hour: "Everyone that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." (Luke 14:11).

What we need is the Mind of Christ, a good automatic asinometer!

This is the proving ground of our defense
Against the rigors of this treacherous clime;
Here lifelong rules will yield just recompense.
This is our testing time.

—Una W. Harsen.



WAR A JUDGMENT OF GOD

ROY C. HELFENSTEIN

WE frequently hear and read statements which refer to the war as being a judgment of God upon the world. But is it? Why should anybody wish to interpret the war as being a judgment of God? Man himself laid the plans for the war. Man alone started the war, and only man can stop it.

There is no other choice now but to fight it out until the Victory for Freedom is won by an unconditional surrender of the Axis forces. There is no other way. But man alone is to blame for the mess the world is in—and what a mess it is! Then why implicate God by saying that the terrible situation is His judgment being pronounced upon the world?

With the modern mind already so bemuddled by antiquated and unenlightening concepts of Deity, it seems deplorably regrettable to make the confusion but the worse confounding by implicating God in any way with the war problem. Such certainly does not increase reverence for God in a day when so many people scarcely have even respect for Him and nothing of reverence.

To say that the war is a judgment of God seems to me to be an insult to Deity. God's judgment is always tempered with mercy, but where do we find any mercy in the war now being waged or in any other war for that matter? If war is a judgment of God, then the more furor involved in the war—the more furious the judgment of God. If war is a

judgment of God then all the fiendish machinations devised by godless men to kill and overpower their fellowmen, but emphasize the definiteness of it being a judgment of God.

But is the wreckage of bombed cities,—homes lying in total ruin, schools and churches demolished, the mangled bodies of thousands of innocent children, millions of dead civilians and combatants, the heart-rending spectacle of destitute continents—is this a judgment of God? If so, all must say "What a Judgment!" And many would say "What a God to be so harsh in His judgments!" But is it a judgment of God, or is it the madness of godless men?

Following the old theological grooves one naturally arrives at the former conclusions. But why not extricate ourselves from those grooves and take the track of common sense in our thinking? Let's accept the challenge of Phillips Brooks who declared that "if a thousand old beliefs need to be abandoned in our march toward truth, we must still march on."

When theology presents a God for whom apology must be made, then those deductions, even though made by theology, should be labelled blasphemous. To say that war is a judgment of God when common sense declares it is the madness of man is as bad as to say that sickness and death—even though occasioned by human ignorance, carelessness or wilful neglect—are judgments of God.

The Old Testament writers in the light of their limited understanding frequently made God responsible for wars, and they even went so far as to declare that God ordered and directed wars upon occasion for His own vindication. But why should Twentieth Century Theologians in the light of the larger understanding of life and of God see fit to implicate God in war in our day? Any such implica-

tion is extremely repugnant to "the Lay Mind" just as it is to many ministers. By what authority does anyone declare that there is "anything in war as actually experienced which demands that it be interpreted in the Christian Category of divine judgment?" No theologian or anybody else can prove that such is true. And anyone who attempts to do so will but argue in circles getting nowhere.

"War with its monstrous and hideous deeds is the penalty man has to pay for his frustration of God's will, his thwarting of God's purpose, his defiance of God's law and his rejection of God's love." Why not let it go at

that, instead of bringing God into the hellish picture at all by saying it is His judgment, any more than we would say that, if a man ignored the law of gravitation and jumped to his death from the top of the Empire Building, that his death was the judgment of God?

It does not seem to many of us that the name or nature of God is made any more understandable or appealing by interpreting war as a Judgment of God, when the irrefutable truth is that "War is God's Heart Break." The war has not put God on a Judgment Seat but on a Cross.

"I Heard Saul Speak to Him"

I*T was a motley crowd that gathered around that unpromising-looking man at the crossing of the ways the other day.*

He once was Saul of Tarsus, but now he calls himself Paul, and affirms that he is a witness to the outcasts.

I knew him well when I was a boy!

We used to mock him because his eyes were so dim that if to read at all he had to hold the scroll almost against his protruding nose.

It was a ludicrous sight!

Then, too, he was violent against the people who followed this hill-man Jesus.

But today something strange has entered his soul and lights those failing eyes.

He laughs at persecutions he must endure that he might now heal the hurts that once he made.

To him, this Jesus is both the rising and the setting of the sun of life if setting of the sun there be.

Talk as you may of his zeal, be this assured, that he is a man of amazing, hidden powers.

And all are given in loyalty and love to Him whose name once he despised, and whose followers once he persecuted.

—G. A. LEICHLITER.

The Editor's Columns



The Open Door

IT is a clipping from the New York *Times* which sketches, with more or less of the fearful detail, February vandalism perpetrated upon the inner sanctum of All Saints Episcopal Church of that city.

With damage estimated at around twenty thousand dollars, the criminal desecration could hardly be classed as of minor significance. Destruction covered the entire church, from fixtures and vestments upon the altar, the pulpit Bible, organ pipes and pew-cushions, to the alms box in the vestibule.

Vicious and perverted was the trail of the vandals. That, itself, points away from the more cautious adult marauder to the devil-may-care spirit of depraved youth, bent, wholeheartedly on destruction for destruction's sake, alone. Regardless of the "who" or the "why" behind the violent profanation of All Saints, it was an atrocious profligacy demanding serious consideration by the authorities.

But my mind is not dwelling so much upon the vandalism, per se, as upon the reaction of an Expositor reader who wrote, in no uncertain protest, against the appearance of the article, "The Locked Doors Of Protestantism," in the February Expositor, from the active and able pen of the Reverend Fred Smith.

It was this friend who clipped the press report on the vandalism in All Saints Church, which he submitted along with his protest, to indicate, as he puts it, "the answer" to the offending article.

It is at least probable that had the doors of All Saints been barred and locked, the desecration would not have been committed, although many there are who will bear witness to the fact that even locked Churches have known illegal entry, and to the related fact that bars and locks remain through the years, greater psychological barriers than physical. Locked doors rarely keep one out who really wants in.

I would that the question of the Open Church Door were as simple of solution as my friend's letter would have it, but not many seekers of souls would grant that simplicity, for the Christian choice every shepherd of souls must sooner or later make, between the possibilities of open doors and violated property or closed doors and violated souls, is hardly to be pivoted upon the desecration and vandalism in All Saints or any other individual church edifice. Those sincerely seeking souls build up a scale of values which views mere things as of secondary moment.

The shock to those to whom All Saints is justly held dear and sacred above most things, was no doubt a serious one and the hurt of it must cut deeply, but disappointment and grief, if not actual disillusionment would be for many, were All Saints to disavow its God-given opportunity and responsibility and barricade its doors to protect its property, when by so doing it would deny to saint and sinner alike, that communion for which its very foundations were digged.

If the task of the church is to save its material belongings, keep the doors locked. If it be to save souls, no amount of vandalism will deny to the needy that which is their greatest need.

The consecrated minister would rather have his church vandalized seven days a week and save one soul, than protect his church's material possessions and lose that one soul. The Bible, you may recall, *was* once chained.



Virtues Do Not Happen

THE old virtues, celebrated in the only books, have given stability to our national character. Now, under the impact of war-time conditions, there is a tendency to get away from the homely axioms. As we listen with misgiving to what is happening to adult

and juvenile behaviour in America, it is good to hear the chairman of the Maritime Commission say, "Men are more important than ships." For whereas first-class men can run second-class ships, second-class men cannot be trusted with first-class ships. Seamen must have as leaders men who are honest and sincere.

Such words reassure us that, in some quarters of the workaday world, the virtues are still highly valued. From our silly pessimism we recoil. We believe we are on the right track in promoting our social institutions.

Men are more important than materials. All too often we are chagrined by the predicament of possessing a great invention and not having anyone able to use it. The big job of the home, school, and church is to see that boys and girls are prepared to handle safely and wisely the gadgets that science puts into their hands. Adequate preparation involves character education.

We look upon the training of the ancient Spartan boys as too severe. Remember the story of the boy who allowed an animal concealed beneath his tunic to gnaw into his vitals without a whimper. But that we need some rigorous discipline there is no doubt.

P. R. K.

Mail-Order Marriage

NOT least among post-war perplexities for the parish "skipper" will be that of safe navigation through an uncharted and turbulent sea of divorce. For every war-hysteria-provoked union of today, coming post-war days of less excitement, of saner minds, promise more than merely possible crack-up. Where marriage has no sturdier foundation upon which to rear its healthy abode than a "devil-may-care," "last fling" attitude on the part of either or both parties and rises from death-strewn battle fronts, it becomes a fetor no milder to the nostril than any other war-time putrefaction and emphasizes the hasty marriage official as a national peril of proportion. Legal sanction, alone, gives scant character to what frequently amounts to sheer delinquency, both on the part of the hasty youths and the officiating clergy, if any.

In that marriage laws are State laws rather than Federal, each State may be lax or strict as it desires. Hence we frequently scent a Hollywood or a Reno. Now a threatening New Jersey proposes a "mail-order-catalogue" wedding, whereby a despondent or disilluminated lad in uniform, who is cruelly ground between the

upper and nether millstones of war's crimson carnage and abject homesickness, as remote from ability to think things through as war is from peace, may crouch in his reeking fox-hole and fill out an official blank expressing his desire to be married by proxy to the hometown girl or the camp-follower he met the day before his embarkation; his choice depending upon the flash whim of his war-fatigued and war-confused mind.

Following hysterical days of war a quarter century gone, the inevitable upswing in divorce and related evils, gave many a pastor thought of the part he unwittingly played in that upswing, or should have. The New Jersey proposal, if correctly reported, invites disaster. In that degree in which legitimate restrictions on marriage are removed, must any state be prepared to reap inevitable increase in physical, mental and moral degenerates, promiscuity, broken homes, divorce, for the apple rotten in its core cannot remain long whole in its parts.

The soul of national morality and religious enterprise lies buried deep in the bond which unites the family-unit of society "for better or for worse—till death do us part." To weaken or destroy that union or to permit or sanction lesser unity is to gnaw at the vitals of the national life and to burlesque that which the church pronounces a "holy estate."

When one considers the less weighty matters upon which Capitol Hill is prone to legislate, one stands aghast at the wheat winnowed out with the chaff. Can it be that the price of the humble baked bean is of more urgency than the price of national moral and spiritual stability? Is paper salvage of greater moment than the salvage of souls of which the nation is composed? Are we to destroy at home that for which we fight abroad? If the country is worth saving it will be because the American family is worth saving and that is open to question if the sanctity of marriage is nullified by a comic-strip, proxy farce.

In a state proposing soldier marriage by proxy there will be political racketeers eager to cash in on the idea but no minister of the gospel, worthy of the name, will besmirch his profession or befoul the "holy estate" by participating in so odious a distortion as war-time marriage by proxy.

Adult humans should find it possible to admit of two sides to every question. Other nations or individuals may be partly wrong and partly right, just as we are.

THE CHURCH AT WORK



"Two For One" Mid-Week Prayer Service

Church Chimes, weekly bulletin of First Baptist Church, Shreveport, La., says: "On Wednesday evening, March 29, we will have our **"TWO FOR ONE"** service, at which time we should have *two persons* for every name on our service roll—or at least 800 people in Prayer Meeting." Dr. M. E. Dodd, pastor, says "This can and should be one of the most spiritual hours in our Church life, and we urge every one *now* to make his or her plan to be present."

This commendable plan could be carried out in every Church once each month, with carefully developed plans so that Service men would know the hour of this united prayer session, so they might join in the spiritual experience. What a source of strength and encouragement to our boys at the front and in camps!

Ten Rules for Effective Prayer

Dr. Wm. J. Hart, Lacona, New York, sends the following Prayer Rules as given in Christian Herald, February, 1944:

The New York press gave unusual space, last Monday morning, to a Metropolitan sermon which outlined "ten rules for effective prayer." The preacher was Dr. Norman Vincent Peale. Here are Preacher Peale's ten rules:

1. Set aside a few minutes to be alone and quiet. Relax body, mind and spirit.
2. Talk to God simply and naturally, telling Him everything that is on your mind; you do not have to use formal words and phrases. Talk to Him in your own language. He understands it.
3. Practice talking to God as you go about the business of the day. On the subway or bus,

or at your desk, close your eyes for just a moment.

4. Affirm the fact that God is with you and helping you. Do not always beseech God, asking him for a blessing, but affirm the fact that He *is* blessing you.

5. Pray with the thought that your prayers reach out instantly over land and sea, and throw their protection around your loved ones, and also surround them with God's love.

6. Think positive, not—negative thoughts when you pray.

7. Always state in your prayer that you are willing to accept God's will, whatever it is.

8. In your prayer simply put everything in God's hands. Pray for strength to do your best, and with confidence leave the rest to God.

9. Say a word of prayer for people who do not like you or have treated you badly. This will help to release tremendous power in you.

10. At some time during the day say a prayer for our country, for the President, and for the armed forces, and ask for victory and a lasting peace.

Christian Hero Series

Biography is always sought for inspiration, information, encouragement, and challenge. Biography of Church Leaders, especially Missionary leaders, is one of the "musts" in Christian training. Church Center Press, Myerstown, Pa., offers a series of 12 biographies, at 75c a copy, either singly or in a set, uniform in size—

Adoniram Judson, George Whitefield, Martin Luther, Henry Martyn, Charles H. Spurgeon, William Carey, James Hudson Taylor, John Wesley, Dwight L. Moody, John Bunyan, David Livingstone, John G. Paton.

New Chaplaincy Quotas

Army chaplaincy quotas for various denominations have been revised, because of a shortage due to the failure of some denominations to meet original quotas. Under the new authorization, opportunity is given for other denominations to increase the number of their pastors in active service.

Original allotments were based upon religious census figures of comparative denominational strengths. During the period when the number of men in the army was approaching its total planned strength, the number of chaplains required is also approaching its total. It is probable that except for minor revisions the allotments will remain at about their present status until fulfilment.—*News Bulletin*.

Vest Pocket Commentary

On International S. S. Lessons for 1944

Broadman Press, Nashville, Tennessee, issues a Vest Pocket book called "Points for Emphasis," by Hight C. Moore, Litt.D., cloth bound, 35c, which may prove a "life saver" on many occasions. Study of this "Point-er" booklet will encourage further study of more comprehensive commentaries, if your program permits study. If you must prepare your lesson comments "on the run," "Points for Emphasis" will prove its worth.

"Ink-Solv" for Duplicator Machine Operators

Now, with the lack of clerical help, many a minister must operate the parish duplicating machine, if notices are to go out. Ink stained hands are not an asset to a minister. We have recently used "Ink-Solv," a powdered soap, effective in cleaning the hands, and *kind to the skin*. A 5-lb. bag is \$1.95, and will last you a long time. Several local ministers might share in the purchase of a quantity, with modest lay-out in cash for any one of them.

Sunday School Attendance Plans

In the *Red Book Series* by the David C. Cook Company, is a new book, "Successful Sunday School Attendance Plans," which should be in the hands of every pastor and Sunday School Superintendent. The book is paper bound, is a manual of 14 chapters, plans "down-to-earth" enough to use in the smallest Church, or may be developed to fit a highly organized school system.

This book will show you the way to organize plans for combating juvenile delinquency, by offering a constructive program to induce attendance, and more than that—there are plans to "keep them coming."

We cannot recommend this book too strongly. No Church leader will read these suggestions without gleaning inspiration for live-plans.

Sermons for Special Occasions

"This Year of Our Lord" by Andrew W. Blackwood, Westminster Press, \$2.00, will provide study for sermon building for special days. The author says, "Sermons for special days are difficult to prepare—may prove the most troublesome, if not the least helpful. A minister can be of little use to his generation unless he devotes himself mainly to the problems of his time." Further, "My purpose, then, is to show the will of God for busy folk in a world that has been at war, and during the years of reconstruction. Since the aim is practical, the style should be simple. With one or two exceptions, the sermons are new in form,—the treatment concerns today, as well as tomorrow."

There are 25 sermons in the volume covering the obvious special days.

Bible Lessons at Home

The importance of the HOME, in the life and training of our young citizens relegated to the background in the past decade, is being emphasized today, in the attempt to combat growing delinquency among children. More and more, we are aware of the paternal responsibility in laying the foundation for American citizenship. The foundation of this great land,—its government, its accomplishments, its men and women—rests on the Bible and its teachings of the duties and privileges of citizenship.

A volume of stories from the Bible has been made available by Westminster Press, price only \$1.25, "Bible Lessons for The Home" by Margaret Dager Lomas. In addition to 10 chapters of stories that will thrill children, there are hymns to sing, verses to remember, stories to read, and map for study. Many adults lack appreciation of the truly great stories in Old Testament historic setting, and thus "pass them by" without consideration. Said a layman to the writer some years back, "Gangsterism modern? No, it is as old as civilization, and not much has been added, in spite of tales of cunning, depravity, daring of publicized mod-

ern gangsters. Let me tell you a story about O. T. methods of dealing with them . . ." and he was off. To begin with, his audience was a 12-year-old grand-daughter, a 14-year-old son, and the writer, seated in the lobby of an Eastern hotel. By the time he got well into the setting for his story, every person in the lobby was a part of his audience. Recently, there appeared a story on O. T. rationing, O. T. social security, and Old Testament labor drafting. Old Testament stories have great lessons for every Christian, man, woman, or child. There is a reason for the long life of these great stories, they teach us about mankind,—good, wicked, and indifferent.

This volume tells us how to avail ourselves of these teachings.

"Warm Up the Heart" Services

This plan was first reported many years ago in *The Expositor*, as outlined by Rev. P. H. Murdick, D.D., then at Avalon, Pa. Since that time, the plan has been used in rural and urban communities with "heart-warming" results for both pastor and members.

After you have planned for the month in which the special services are to be scheduled, a card of two-ply bristle board, or post card material is selected, the month of the services is shown in calendar form on the center; across the top print a heart in red, and superimposed is—

Come to the Church
"Warm Up The Heart Services"

at side and bottom give special dates, or group services. On the back a full schedule of the services for the month, Sunday and Week-Day schedules may be shown in detail.

A letter about the special services, inclosing a red heart which you may secure from a Sunday School supply or card shop, is sent. As many teams of men and of women are enlisted as possible to call on every member of the Church, asking attendance. If the family is not at home when a team calls, a special effort is made to leave one of the calendar cards where it must be observed.

Mother's Day Reflections

In devising a cover illustration for a Mother's Day bulletin, F. M. Barton said, "We requested the artist to take Flockhorst's Guardian Angel, remove the wings and thus make a *mother* of an angel. In most Mother's Day material this is reversed, and we make angels of mothers. There is a saying that 'God couldn't be everywhere, so he made mothers'."

Continuing, "Angels we reverence and sometimes fear, but mothers—we can always go to them—with soiled hand, and even with soiled hearts, and she goes without fear or trembling, up past angels, or even arch-angels, and asks God to cleanse the heart even as she washed the hands and face, even the feet of barefooted children."

"She scolds at the carelessness that makes the dirt, holds up her hands at the torn clothes, mends and washes for one, seven or a dozen. The door to this earthly haven is always ajar for the dirty bairn, the lass with torn dress, tearful faces, scratched legs,—though mother may scold while making clean or making whole, she is withal forgiving, saying 'There you are, see if you can't keep clean,' or 'Do try to pick out a cellar door without so many nails.' Her wrath is stirred if one or more have gone about the neighborhood with soiled faces, hands, or lips. That is a reflection on her care and watchfulness.

"Mayhap, a father is like unto a mother in this respect. Like as a mother pitied her children, so the Lord pitieth them that fear Him, only the Psalmist says 'a father.' Through God's grace, we are all children of the *Father*, a refuge for grateful hearts, soiled and torn hearts, weary hearts, numbed hearts. He will make our hearts clean and whole, anxious for a newer and greater assignment for the dawning day."

Mothers of today need to seek refuge and counsel at the feet of the Father, not only for healing of lonely hearts, but for strength and wisdom in keeping the coming rulers of the world clean in heart and mind, as well as hand and clothing.

Group Discussions In Connection With Mid-Week Services

These discussions may be scheduled before the Mid-Week service, with coffee and sandwiches during the interlude. The following topics are only suggestive, you will think of others, or your committee will suggest topics of immediate interest. The main point is to assign the topics several weeks in advance, with suggested reading matter, so there will be intelligent thinking. At least three persons should be assigned topics for each meeting, so there will be a variety of observation, followed by questions.

Topics:

What is social security?

What is adequate income?

Does an era of high wages bring about secure homelife?

Do we want government to have the power to insure income for everyone?
 Who pays government expenses?
 Who pays taxes? In what forms?
 Does it cost money to have community improvements?
 Who pays the bill?
 What is a Christian's duty toward community welfare?
 Toward national welfare? Toward child-training?
 What is the meaning of the word "Democratic"?
 Was Jesus democratic in his teachings?
 What is the meaning of a pledge?
 Does marriage involve a pledge?
 What is "Life Insurance"?
 Discuss the scope of Life Insurance.
 How does its scope compare with the scope of the Christian Church in its plan for eternal life insurance?
 Why do we give more attention to the temporal in life, than to things of eternal value?
 What is Freedom?
 What does Freedom imply?
 What are the responsibilities of Free peoples?
 What does Freedom cost?
 What is Freedom worth?
 How would you answer these questions, if you were a Frenchman, living in France? A Belgian, a Greek, a Norwegian?
 Why do you have sports?
 Should sports have parental and community support?
 What is recreation?
 Why is it essential?
 Why do people indifferent to Church life become troubled when religious freedom is threatened?
 What is Freedom of Speech?
 We read the terms, Jewish, Christian, and Catholic Churches. What does this mean?
 Is a Christian one who believes in Christ?

Marriage Vows and Divorce

War conditions, which includes the home front as well as the war front, have brought a plague of "un-tied" marriage ties, and thousands who *think* they want to be "loosed." The writer of a popular newspaper column for the "love-lorn" says, "This department is receiving so many thousands of letters from married men and women who want to be 'off with the old

and on with the new' that we can no longer answer them."

Writes a 54-year-old executive, infatuated with a young nurse, "I am no more responsible for this new affection which has come into my heart than I would be for contracting a case of scarlet fever,"—his argument for seeking to divorce a wife of 24 years companionship. Maybe not, but does he go out of his way to spend precious hours and money to contract scarlet fever, as he does to contract this supposed case of "affection."

Why is it that a man (or woman) who holds himself altogether responsible for the payment of a note, a just debt, loyalty to a friend, discards that sense of responsibility when it comes to marriage? A man will give his life for a friend, for his country, even for a child, yet he befuddles the question of responsibility in the marriage relationship? Scarlet fever can be cured, even should one take it unawares; is it possible that this present-day malady of "new loves" could be cured with proper precautions and attention? —Luke 16:18. I Cor. 7:10. Matt. 19:6.

Mother's Day, 1944

In preparation for sermons and services for early May, ministers should read "The Portrait of a Godly Mother," Prov. 31:30b in "This Year of Our Lord," Andrew M. Blackwood, Westminster Press. Read also Prov. 31:10, Rev. 21:1-7. Esther (an O. T. queen who feared for her own position and safety, when confronted with the needs of her race; who, when convinced that she would suffer with the members of her race by nursing her fears, faced the issue, saved herself and the Jews whom Haman had contrived to have scheduled for murder.) How modern!

Read Walter A. Maier's "The Glorious Christ in Every Home." John 2:1, 2, 11. (Christ started his public ministry by attending a wedding ceremony, thus dignifying the newly created family and home.)

Mother's Day Service

Organ: "A Dream"—Lynn.

"Distant Chimes"—Shackley.

Invocation: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." (Isa. 40:31) "For with thee is the fountain of life; in thy light shall we see light." (Psalm 36:7-10.)

Hymn: "Thou gracious power, whose mercy lends . . ."

Reading: "The Mother Artist," by Thomas W. Fessenden.

Hymn: "O Thou fount of every blessing."

Scripture: I Kings 3:25-26. Prov. 6:20, 31:10-13. John 19:26-27. Rom. 13:17.

Hymn: "Lord, I do not ask to stand . . ."

Prayer: "O God, who art the Father of us all; we pray for thy blessing upon mothers everywhere. Give to them the holy desires, wisdom and courage, and divine power from the Holy Spirit to fulfill Thy will. Help them to administer their duties and privileges under Thee, so their children will rise and call them blessed, as they carry forward the light which Thou hast given us as a Christian nation. Help the mothers here assembled to see clearly how the joys and privileges of motherhood are closely linked with duties and responsibilities toward God who granted the children to our care, and the children who must be nurtured, trained and conditioned as leaders in the vanguard of God's army for the right. Forgive us if we have basked in the love and sunshine of motherhood, and overlooked our duties. Through Thy grace, we shall face the new day without faltering. We ask in Jesus' Name. Amen."

Hymn: "Work for the night is coming . . ."

Reading: "Christian Mothers"—Grace Noll Crowell (or any other choice).

Hymn: "O Master let me walk with thee . . ."

Dedication to the tasks ahead of the nation: Let us draw near in heart and spirit, men, women and children, yea, and the stranger within our house of prayer and worship, that we may hear a renewal of desire to hear the Word as it is purposed and to observe the will of God hidden within the sacred Word.

Congregation: Open thou our hearts that we may behold the meaning of Thy Word.

Pastor: The law of the Lord is perfect. Thy Word is a lamp unto my feet and a light unto my path.

Congregation: Forever, O Lord, Thy Word is settled in heaven. Thy faithfulness is unto all generations; Thou hast established the earth, and it abideth.

Pastor: Thy testimonies have we taken as an heritage forever; for they are the rejoicing of my heart.

Congregation: We have inclined our hearts to perform Thy statutes, for ever, even unto the end.

Pastor: We are Thy servants, give us understanding; that we may know Thy testimonies.

Congregation: It is time for the Lord to work; For they have made void Thy law.

Pastor: Thy righteousness is an everlasting righteousness, and Thy law is truth.

Congregation: Trouble and anguish have taken hold on the races of men. Give them understanding that they may live in Thee.

Pastor: We shall lift up our eyes unto the mountains; from whence shall our help come.

Congregation: Our help cometh from the Lord, which made heaven and earth.

Pastor: Our gracious Father, we thank Thee for the love that binds our hearts together, for the hopes that make the future bright, for the work we can do for Thee and Thy kingdom. Help us truly to share every joy and every sorrow and every burden. Teach us how to give and to forgive. May Thy Word be our light and our guide. Make us mindful to bring our petitions to Thee every morning, and our praise every evening. Be thou our Guest at every meal, our Guide in every plan, our Guardian in every temptation. Help us daily in the glorious task of making our homes Christian, our communities and our nation Christian.

Congregation: We ask in the Name of Jesus Christ, our Saviour, that this our consecrated dedication may take hold on our lives. Amen.

Hymn: "Sun of my soul . . ."

Benediction.

Organ: "Allegro"—Rogers.

(Plans for this service may include reservations for seating all the guest mothers; candle-bearing ushers to meet the procession of mothers from the gathering point to their seats; seating oldest and youngest mother in the chancel, and assign portion of reading in the service; a candle in the chancel for each mother present, with provisions to light just prior to the dedication service.)

Memorial Service

Observance of Memorial Day this year will claim the personal interest of most citizens in every American community. Although the National observance of May 30 as Memorial Day was specifically related to our Civil War of President Lincoln's day, memories of the first World War, and current war have become a part of the picture in the minds of most citizens.

Emphasis should be given to the reason for our part in this war, maintenance of freedom as American citizens. This concerns all of us, not certain classes or certain ages. While American war losses have been largely confined to fighting fronts, training camps, etc., it might well have been otherwise; witness the number of lives lost through bombings of warring na-

tions. While the loss of every life is a cause for national grief, we have great cause for thanksgiving that our home front has been saved the horror of air attack, thus being privileged to devoting effort to backing up the men at the front with tools and equipment.

THE SERVICE

Organ: "Marche Militaire"—*Sousa*.

Invocation:

"O Praise the Lord, all ye nations;
Laud Him, all ye peoples.

For His mercy is great toward us;

And the truth of the Lord endureth forever.

Praise ye the Lord." Psalm 117.

Hymn: "Battle Hymn of the Republic."

Flag Salute: (Military or Boy Scouts).

Silent Prayer: (Followed by Lord's Prayer.)

Hymn: "Onward, Christian Soldiers."

Psalm 23: (responsively.)

Reading of the names on Service Honor Roll.

If community service, community roll, if Church service, names on parish honor roll. Candles lighted for each service man, as names are read (if indoor service). Large candles for gold star names.

Pastor: "What mean ye by this service?" Exodus 12:26.

The Feast of the Passover was the great memorial of Israel's deliverance from Egyptian bondage. The meaning of the Memorial is passed on from one generation to another, instilling in each generation profound reverence for the Memorial.

With the annual recurrence of Memorial Day in our national life, we call to mind the great struggles for human freedom in which we as a nation have participated. For a united nation of sovereign states, we must pause to salute the brave men who gave their lives for this cause. In tribute to veterans of our civil strife, Rev. John A. Hainer said, "For what we are in the greatness and glory of a United Republic, we are indebted to you. The chastisement of our peace was upon you, and by your stripes we are healed. Your vicarious sufferings have delivered us from the pangs of death; you carried the spear that we might carry the pruning hook, wielded the sword that we might guide the ploughshare. In observing this Memorial Day, we observe in you a more practical, tangible, real memorial of the value and heroism, of the hardships and self-sacrifice, of the unstinted patriotism which this day commemorates."

These are memories of wars, confined to the fighting front. While the exigencies of war still call for the youth of our nation to leave shops, stores, schools, offices and farms, to offer time, strength, limb and lives upon a new altar in defense of Freedom, yet—today's gigantic, earth-enveloping struggle has required equal if not greater suffering and hardships on the part of civilians by the hundreds of thousands in stricken lands,—bombings, race exterminations, concentration camps, slave labor, hostages—numbers too great to comprehend. That we as a nation have been saved from this punishment is cause for individual and national thanksgiving. Our gratitude to God for His protection should translate itself

into unstinting effort to do our part in bringing the war to a close as rapidly as possible, according to the will of God.

As civilians, we know little of weariness of march; being footsore, thirsty, famished, lonely, wounded, ill; dirt, mud, filth, noises of battle, explosions that rock the earth, pain of gas burns, burning tanks, exploding and burning planes. Our duties lie in sympathetic and unending support of the men who do experience these things; willingness to understand their needs upon returning to civilian life; grateful and generous support of organizations like the Red Cross, whose aim is to minister to every need of the men at the front and returned from battle, and beyond this—the willingness to measure up to the ideals of freedom for which so much is being offered. Not idealistic generalities, unworkable in a practical world, but down-to-earth good-will among men.

Hymn: "God of our Fathers."

Prayer: (for those engaged in battle, for aching hearts left behind, for strength and wisdom to do our part, according to the will of God).

Reading: (By a mother, with son in the service) "God gave my son in trust to me; Christ died for him, as he died for me, and my son should be a man for Christ. He is his own, and God's and man's, not mine alone. He was not *mine* to give. He gave himself that he might help to save all that a Christian should revere, all that enlightened men hold dear."

Hymn: "America, America."

Benediction.

Hymn: "Holy, Holy, Holy. . . ."

Organ: "Festal March"—*Kroeger*.

Bulletin Board

Wisdom never comes unasked and no virtue remains unurged.

He who has *received* a kindness should tell it abroad.

The saloon is the only business ashamed of its best customer.

Use of spare time makes or mars your life.

Lies are the coward's defense.

It is no disgrace to fail in doing something; doing nothing is.

All experience goes to show,

No mud can soil, but the mud we throw.

A man without God has no beginning and no end.

"No man ever got lost on a straight road."
—*Lincoln*.

Good habits are tireless servants.

Ask the first ten mothers you meet if they would vote for liquor.

Plan the end of your life NOW, if you want to be sure of the direction to go.

SERMONS



A MODEL MOTHER

C. DOUGLAS HONEYFORD

Text: 1 Samuel 2:18, 19. But Samuel ministered before the Lord, being a child girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

THE observance of Mother's Day has acquired more significance with every passing year. Of all the special days of the year it should take high rank. It is a day to be remembered, because the one most worthy of honor and recognition in the home is mother. Indeed the fifth commandment reads: "Honor thy . . . mother." It is important to emphasize the mother's central place in the home, and the necessity of making our homes truly Christian. Someone has said that "Home is the father's kingdom, the mother's world and the child's paradise." The influence of a Christian mother creates a happy home.

The Bible gives us character sketches of many great women. It takes no effort of memory to recall their names. And a point to notice is that these great women were in many cases the mothers of great men. Indeed it is true as Emerson said: "Men are what their mothers made them." There is, for example, Sarah, the mother of Isaac; Jochebed, the mother of Moses; Hannah, the mother of Samuel; Elizabeth, the mother of John the Baptist; and Mary, the mother of Jesus.

There is a wealth of inspiration in the study of any one of the lives of these godly mothers who gave to the world the gift of great and good men. Though all are worthy of the highest honor, the one chosen for this study is Hannah, the mother of Samuel; who by her character and conduct is an example of what motherhood ought to be.

The source of our information about Hannah is found in the first three chapters of the

first Book of Samuel. There you will find the story of her trials and afflictions which turned her heart toward God as the only source of comfort and hope. Life in her home was unbearable. Her husband was good and tried to soothe her sorrows with generous gifts. But the desire of her heart was not satisfied. Since she found no help in her home, and no sympathy from her husband, she was driven to God in prayer. And one can sense the surge of deep emotion that swept through her soul when she offered up her prayer in the temple. "And she was in bitterness of soul, and prayed unto the Lord, and wept sore." Matthew Henry commented as follows: "She mingled tears with her prayers. It was not a dry prayer . . . the prayer came from her heart, as the tears from her eyes." What mother has not prayed that way? Within the sacred precincts of the temple Hannah entered into a solemn covenant with God. "She vowed a vow, and said, O Lord of hosts, if thou wilt . . . give unto thy handmaid a man child, then will I give him unto the Lord all the days of his life." The prayer hearing, God granted her request, and with a heart full of faith in the divine promise, "the women went her way, and did eat, and her countenance was no more sad."

As a model of motherhood Hannah exhibited two qualities of character which constitute an ideal for mothers.

1. Her Life was God-centered.

Hannah was a devout, godly, praying mother. To her God was a living reality. Her religion was a vital thing. Prayer was a source of comfort and courage. To her the temple, the house of God, was the place where her spiritual life was renewed and strengthened.

The common, daily experience of Hannah's life was harder to bear than those of most women. She had to live with Peninnah—and if you would like to know who this woman

was, and what she did—read the story for yourself. It is enough to say that she was a constant source of irritation—a woman who lived to make Hannah miserable. The home was marred by envy, jealousy and division.

Many mothers have heavy burdens to bear and hard trials to endure—but very few are so heavy or so hard as those of Hannah. How did these things react on her spirit? Did they make her sour and bitter? Did they make her nervous and irritated? It was not so with Hannah. When everything in her house was all wrong she went to the House of God and everything was all right. When others were unkind and unsympathetic, she turned to God and found Him to be a "very present help in time of trouble." The secret of the beauty of her life and the strength of her character is found in the fact that God was at the center.

Her example is a message to modern mothers. Her conduct is a guide and an inspiration to all who are seeking the path to noble motherhood. What should a mother do when tired, anxious and discouraged with the duties and the demands of the home? Let this "mother in Israel" be your model.

A fretful, complaining person is not a Christian. If you know God like Hannah did you will experience the peace that passes understanding and keeps the heart and mind in Christ Jesus. Mme. Chiang Kai-shek paid this tribute to her mother's example: "But one of my strongest childhood impressions is of Mother going to a room she kept for the purpose on the third floor, to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything, she would say, 'I must ask God first.' We need mothers today whose lives are centered in God."

II. Her Life was Child-centered.

Hannah was the mother of Samuel. He was God's gift to this good woman, and she called his name Samuel, which means, "asked of God." Her whole interest in life was devoted to the teaching and training of this child for God. She had made the sacred and solemn vow that the child would not be hers, but God's, and that she would dedicate him to the service of God. Accordingly, in fulfillment of her promise, she brought her little child to the temple, and said to the high priest: "For this child I prayed; and the Lord hath given me my petition which I asked of Him: therefore I have lent him to the Lord; as long as he liveth he shall be lent to the Lord." She gave back to God the child God had given to her. "And the child Samuel grew before the Lord."

In the character of Samuel one sees the perfection of childhood. In Reynold's masterpiece of "Samuel" the artist portrays the simplicity and spirituality in his life. No one can ever estimate how deep were the impressions, and how strong was the influence that Hannah made and exercised in the formation of his character. From infancy, by her teaching and example, she tried to make him aware of God. And at a tender age, as a child ministering in the sanctuary, God revealed Himself. "The Lord called Samuel: and he answered, Here am I." We honor mothers whose lives are an example and inspiration—who live for their children. Some one asked Susan Wesley why she did not appear at social functions. She said that she had retired from life and would live again in the lives of her children.

There is a tender touch in this story which should not be overlooked. It reveals a mother's instinctive care and concern for the welfare of her child. "Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice."

Samuel grew to be a great and a good man. He became one of the greatest prophets and spiritual leaders in all Israel. His name and his fame spread abroad. "All Israel, from Dan to Beersheba, knew that Samuel was established to be a prophet of the Lord." What a reward it must have been to Hannah's faith to see her son growing in influence and power until he became the recognized and respected leader of the nation. If there were more mothers like Hannah there would be more sons like Samuel.

Who can measure the power of a mother's life and love? One of the classic mother and son stories tells of the devotion of the Christian mother Monica to her son Augustine. In the days of his youth he went astray in the ways of the world. But his mother's prayers followed him through all those wasted and wicked years. She wrestled with God for her son's soul; and when at last he was converted the good bishop Ambrose said: "It is impossible that a child of such prayers and tears should perish."

No one exercises more influence than a Christian mother. Every great man has had a good mother, who, in the early plastic years of his life has shaped his character. It is a law of life as well as a law of nature, that, as Pope has expressed it—"Just as the twig is bent the tree is inclined." Lincoln, after he had been elected president, said: "All that I am or hope to be, I owe to my angel mother." Edison, the

inventor, said: "My mother was the making of me." Moody the evangelist paid tribute to his mother when he said: "All that I have ever accomplished in my life I owe to my mother."

Napoleon once was asked: "What is the greatest need of the French nation?" He

thought for a moment and then answered: "The greatest need of the French nation is mothers." What is the greatest need of America, and of the world? The greatest need is for mothers, mothers like Hannah, the model mother, whose lives are God-centered and child-centered.

MORE THAN CONQUERORS

FRED B. WYAND, D.D.

Text: Romans 8:37. "In all of these things we are more than conquerors."

CONQUERORS will never save the world. They can invade a nation, capture a city, subjugate a people and set up a different form of government, but they cannot redeem mankind. History is replete with the names of great conquerors, yet where among its pages can we find an indication of their redemptive powers? Conquerors are militant, powerful and aggressive and that is all. The beautiful gifts of salvation are not at their disposal.

Alexander the Great, at the age of twenty, not only ascended his father's throne, but at once began a most vigorous and energetic effort for its extension but with all his conquests he could not save himself from his own passions. "He that ruleth his spirit is better than he that taketh a city."

William, the Conqueror, duke of Normandy, crossed the English Channel (1066) and invaded England. He was the last of the great conquerors to cross the channel westward to invade the British Isles. The ships of the Spanish Armada did not touch the coasts of England and the armies of Hitler failed to advance beyond the point of embarkation. Harold II was killed at the Battle of Hastings (October 14, 1066), his armies crushed by the invasion forces and William, the Conqueror, in Westminster Abbey (Dec. 25, 1066), was crowned King of England. From 1066 to his death in 1087 he ruled over a united kingdom. At his death, in fact before his death, his sons rushed from his bedside to rend asunder their father's empire and allow him to die forsaken by all the members of his immediate family. Then when he ceased to breathe those who had attended him in his last hours robbed him of

Romney, W. Va.

all his personal possessions, actually stripped the dead body of their sovereign, in payment of their wages, and left his naked body lie abandoned on the stone floor of a monastery in France. Finally the monk and lay brethren of the monastery gathered up the decomposing body, placed it in a casket, asked a countryman to cart it to the Seine for shipment to England. On the arrival of the body to the Abbot of St. Stephen's for burial the rightful owner of the land on which the building stood appeared in person and halted the services. "The land," he said, "is mine; it belonged to my father. I have not sold it, nor forfeited it, nor pledged it, nor given it. It is my right. I claim it. In the name of God, I forbid you to put the body of the spoiler there, or to cover him with my ground." The bishops called the sudden claimant aside and had to pay him for the parcel of ground before interment could proceed. Then to their amazement they discovered that the sarcophagus was too small for the body. In trying to force the coffin into the ground it was broken, and the body, already advanced in decomposition by long delays, fell out and was burst. So offensive was the stench that everyone but the workman abandoned the scene. Indeed, William was the mighty Conqueror who in his famous toast at Hastings had said, "I have taken possession of England with both hands," but in the end he was unable to save as much as enough of ground for his grave.

Napoleon Bonaparte, the little corporal from Corsica, rose to the height of a conqueror during the last century, yet in all of his conquests he was unable to save for himself a few friends to comfort him in his dying hours. How could conquerors save the world when they are helpless to save themselves?

If you prefer a more modern illustration take a look at Benito Mussolini, the would-be Twen-

tieth Century Caesar. He meant to rebuild the Roman Empire. He mobilized his vast armies, blackened the skies with his bombers and sent his battleships down the Mediterranean. He conquered Ethiopia and sent the King of Kings on a vacation to England; he drove King Zog and his sickly wife from their home in the night and took over Albania and with the help of his Axis partner he overran the Kingdom of Greece, but where is the conquering Fascist today? A cringing, trembling puppet in the hands of Hitler, powerless and afraid to set his foot on his native soil of Italy.

In the text the Apostle Paul is talking about "more than conquerors," or more than just a victory. He is talking about "Victory in Excess." "In all of these things" he doesn't say "we are victorious," but (Goodspeed's translation) "we are *more* than victorious." That is the note that I should like to sound forth into a day like this. We must be more than victorious. We need be more than mere conquerors.

At the end of the First World War the allied armies had won a great victory. Along with others, the victories at the Marne and Argonne all rolled finally into one great triumphant victory for the combined armies of the allies. No one denied this. Everywhere our soldiers were cheered as the conquering forces "to make the world safe for democracy." Indeed, we had conquered on field of battle, but it wasn't long before we were sadly disillusioned and discovered that the major part of the world was unsafe for democracy. Totalitarian forces rose to crush democracy and this phrase became current among us, "We won the war; but we lost the Peace." Mere victories are not sufficient in themselves.

Today we are engaged in the Second Great World War. In less than twenty-five years after World War I we are out to do over again what we did then. To win on the fields of battle. And we are talking in terms of victory that will completely subdue our enemies.

Granted that this can be accomplished ours would be a poor victory if in driving our enemies to their knees we allow the economic structure of our nation to become so imperilled as to jeopardize our own democracy. When the economic fabric of a nation is rent asunder that nation inevitably crumbles. If our huge spending programs (\$100,000,000,000.00 a year) and exorbitant prices cause the finances of the country to get out of bounds and inflation breaks in upon us all the victories on the battlefields put together can not save for America the Four Freedoms mentioned in the Atlantic Charter, much less their extension to all the earth.

If, indeed, we could drive our enemies on the fields of battle to accept our terms of unconditional surrender, but if in the doing of that we allowed hatred to come to fruition in our hearts and mankind becomes devoid of love and good-will toward one another, we have won to lose in the ultimate.

Again! If we succeed in hammering our enemies into utter submission all along the battlefronts of the world and then in the huzzah-maddened hour of our triumph run up our victorious banners, start the bands and parades as we did the other time, and stop there, in less than twenty-five years our children's children will have to fight another world war, even worse than this one. When the enemies lay down their arms and the war-drums cease to beat; when the bombers return to their hangars and the battleships drop their anchors the post-war world in which we all must live together will have to be a better world than the one in which we lived before hostilities began if civilization is to follow in peace the path of progress.

As America was called to make her sacrifices in two world wars so America will be required to make her contributions in the establishment of a better postwar world. This better world will not be builded by the victories on fields of blood. Conquerors, mere conquerors, are unable to save any part of the world. They can never salvage any part of a broken world nor build it anew. Victorious armies have no powers of recreation. During World War I a wounded soldier was sent home for hospitalization. Shortly after he entered the hospital a minister called to see him and thanked him for his sacrifices in building a new world. The wounded soldier replied, "We do not build new worlds out there in fields of blood; we tear down the old ones. You at home must build the new world." The time is here for us to have a new world in prospect and to be working toward that achievement. If we allow things to drift along as they will we shall witness a most destructive aftermath. The foundation of this new world must be laid at the first International Peace Conference following the war and its upper-structure carefully and progressively constructed through the years which lie ahead. A New Order is not going to be builded over night. No one will usher in a completely new day by the stroke of the pen. It will require time. Only the ground work will take place at the Peace Table.

That Peace Table should merit the attention of every American and we should see to it that
(Continued on page 200)

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THE PRAYER JESUS REFUSED TO PRAY

HARRY W. STAVER, D.D.

Text: Luke 18:1.—Men ought always to pray.

PRAYER was a potent force in the life of Jesus and a living reality in all His experience. Not only did He pray Himself, sometimes spending a whole night in prayer and meditation, but He also taught others to pray even to the giving of that pattern prayer known to us all as The Lord's Prayer. Moreover, Jesus loosed this urgency among us, saying, "Men ought always to pray and not to faint."

When we read the Gospel, with an eye single to prayer as it is in Jesus, we discover some interesting and even arresting items. We learn how Jesus prayed, when He prayed, why He prayed, what He prayed for. The manner and method of His praying, the contour and content of His praying, the earnest and objective of His praying—all of it is in the Gospel for us to read; and to remember. And beyond all that are the things He said about prayer and illustrated by parable and precept for our clearer understanding and our fuller appreciation. And this we are moved to speak, that anyone troubled about prayer is wise to lay aside his misgivings and doubts and, in a teachable spirit, sit awhile at the feet of Jesus and learn from Him. He can tell us more about prayer, and much more simply, in ten minutes than all other men can speak in a life-time.

It would be a rewarding experience if we should make a general survey of prayer in Jesus' life. But such is not the direction of this article. We are concerned, rather, with a specific incident, an incident of peculiar moment, which reveals Jesus not as praying but refusing to pray a certain prayer. The occasion, as John, the Beloved Disciple, relates it, was when a company of Greeks came to Jerusalem at the time of "the feast." The reason for their coming was not to observe the "feast" but to interview Jesus, as is indicated by their request to Philip, "Sir, we would see Jesus." There is no record that tells us what they wanted to see Jesus about nor is that the important thing. More important is the record

of Jesus' reaction to their coming and their request. It produced a profound effect upon Him which is evident both in His emotions and His utterances. As He interpreted the pouring out of the precious perfume upon Him by Mary of Magdala, in the house of Simon the leper, as an "anointing for burial," so in the instance of the Greeks, He interpreted their coming and their request as an infallible sign of the end. A sort of overwhelming struck a chill across the heart of Jesus and wrung from His lips this cry, "Now is my soul troubled! And what shall I say?"

We know what others have said when the soul is troubled. We know, too, what we are wont to pray in the time of torment. There is Hezekiah, in his sickness unto death, pleading with the Almighty to stay the shadow on the dial. There is Job, in his troubled hour, crying out to God: "Let me alone that I may take comfort a little before I go whence I shall not return, even to the land of darkness and of the shadow of death." There are the Psalmists, reaching up out of the dire hour, praying for divine deliverance out of their distresses. Thus it has been in all the generations of men; thus it still is—men and women crying out of the crisis for God to spare and to save them. When, however, we observe Jesus on the occasion signalled by the coming of the Greeks, we discover that the prayer men everywhere and in all times have been and are most wont to pray, is the very prayer Jesus refused to pray. He would not ask God to deliver and to save Him from the impending ordeal of the Cross. This is the way with Jesus—"Now is my soul troubled, and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name." So He closed His lips and refused to pray to God to "save me from this hour." He emptied His heart quickly of the very temptation to pray that prayer and went on in faith, concerned only that God's name be glorified, willing to leave the Ultimate in the Father's hands. Thus when the mockers came, as they did come at the last, to mock Him while He suffered and died on the Cross, they had a basis for crying

Marshall, Michigan.

in their contempt of Christ, "He saved others; himself he cannot save." How little they knew, in their ignorance and blindness, that Jesus never tried to save His life, but laid it down of Himself, gave it as a "ransom for many."

If we ask the reason for the Master's refusal to pray the prayer, "Father, save me from this hour," it is already set before us in His own words, "For this cause came I unto this hour." In the heart of Jesus there was an over-mastering sense of mission. He was here on business for God. "I must work the works of him who sent me." "I must be about my Father's business." That "business" required of Him the doing of the Father's will; it concerned the redemption of the Father's world; it involved the Cross and His own death upon that Cross. How, then, in the light of what He was come to do, could He pray—"Father, save me from this hour"? And this is the thing that stands out clear and strong for us to see it, that there are some "causes," and especially "the kingdom of God and its righteousness," so much greater than self and so vastly more important than any individual that no man or woman consecrated and committed to such a "cause" can really pray, even when the price of loyalty means death itself,—“Father, save me from this hour.” Such persons, like Esther with the life and destiny of her people in her hands and an ordeal ahead that might mean death, face it all with an utter abandon that says, "If I perish, I perish." Like Jesus, concerned only that God's name be glorified, they lay down life of themselves nor pray, "Father, save me from this hour." And all that may be dismaying to us—this sacrificial submerging of self in a great Cause, this laying down of life for something greater than life, this refusal to pray, "Father, save me from this hour." And yet there must be no dismaying.

So we look once more on Jesus and that occasion which is part of that night in which He was betrayed. The clouds are thicker now than on the occasion when the Greeks came and He cried, "Now is my soul troubled." The issue that was in the offing then is now become imminent and immediate. Jesus is kneeling—and He is praying—and the hour is midnight—and the place is Gethsemane! And these are the words He is speaking, "Father, if it be possible, let this cup pass away from me." That's the nearest Jesus ever came to asking God to spare Him. But that's near enough to make Him kin with us in the crucial hour, to banish all our dismay, and to warrant our praying when there is nothing else left to pray except,

"Father, if it be possible, let this cup pass away from me."

If anyone wishes to explain the circumstances by saying that in His stronger mood Jesus refused to pray, "Father, save me from this hour," and in His weaker, human moment, did pray saying, "Father, if it be possible, let this cup pass away from me," we shall not debate the point nor argue the issue here. For it is of no consequence to the central emphasis, which is this: that in the first instance and on the second occasion there is justification for us, in the example of Jesus, whether we stand bravely with troubled heart refusing to ask deliverance from any part of it, or whether we kneel, in some Gethsemane pouring out the tragedy and the tears, and praying the prayer, "Father, if it be possible, let this cup pass away from me."

And there is this still remaining, that in all our praying our spirit shall be as His spirit who not only prayed, "Father, if it be possible, let this cup pass away from me," but went gloriously on to say, "Not my will but thine be done," and in the strength of that went out to face His foes, to endure the Cross, and to conquer death.

"HE WENT GAILY"

*He went gaily
To the task his motherland
Asked that he perform.
Hesitant, of course,
To leave what had been dear to him,
And what had given him
A host of joy,
But ready for the enterprise
That must bring hope anew
To multitudes of those
Whose every day
Was shadow and regret.
He went gaily
To the task proposed for Him!
Oh, God, may he come
Gaily back to those
Who love him better
Than they love their life.*

—G. A. LEICHLITER.

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The Ministry of Music

GORDON W. MATTICE, D.D.

OF ALL the gifts of God to mankind, music ranks among the most serviceable to our many needs. Music is the fourth great material want of human nature; first comes food, then clothing, next shelter, and finally music. God has provided music for our souls and for our bodies, for it affects both.

Particularly in times like these, times which develop nervous tensions, mental distractions, unhealthy emotions, we know that music stands as a medium, along with religion and psychology, of cure.

Music is the hand-maid of religion, and the connection between the two is obvious. A hymn book lies beside the Bible on every pulpit. One has been given by the inspiration of God; the other has been given by men whom God has used as the channels to make this gift realized among men. The Bible is profitable for doctrine, for reproof of incorrect ideas and attitudes, for instruction in righteousness, and music is also helpful in aiding men to live nobler lives.

It has been said that hymns make Bible truths portable in men's minds; and there is no disparagement of Scripture to assert that oftentimes a Bible truth, clothed in the language and melody of a hymn, finds lodgment in the heart and mind when the words of Scripture alone had failed to do so.

The Christian Church has been a singing Church from its very beginning. By song it has consoled itself in times of sorrow; it has used it to instruct, it has found in music a means of strength and courage; it has blessed mankind. At the time of the Protestant Reformation the mass of common people did not know the Bible, and the Reformers used the music of the Church, and developed it as a means of education.

Music enables us to express what we want to say. It is a universal language understood by all. When a young man wishes to express the depth of his feeling toward a young lady, he usually finds music as one means of doing this effectively. In our times of joy, as well as in the hour of sorrow, we find that music

makes vocal the thoughts of our hearts and minds.

It has been suggested that the Bible may be thought of as the Voice of God speaking to man; and music, when used in the highest sense, is the Voice of Man addressing God. There is a distinction to be made between a hymn and a song; a hymn is usually addressed to God, whereas a song is a message addressed to man.

Music awakens feeling and arouses the memory. The melodies of the Church connect the individual with the most sacred experiences of his lifetime. Dr. Frank Boreham tells the story of Frank Bullen, who wrote a very interesting bit of autobiography titled, "With Christ at Sea". The book reveals two pivotal experiences in the life of this man. The first is when, standing on the deck of his ship in a harbor, he hears the Church bells on a Sunday morning. As the tones of familiar hymn chime out, the music starts a "dull ache at his heart, a longing for something, he knows not what." The second is when he is passing a chapel and hears a hymn he had learned in childhood. He reports that the "pent up feeling of the years broke loose, memories of the early home came crowding back and on the crest of the wave of memory, awakened by music, entered into the Kingdom". Music revives, as nothing else can do, the tender grace of a day that is dead. And it is possible that the higher harmonies of heaven, by reviving the holiest associations of earth, will prove the most effective link between the life that now is and the life that is to be.

Music has still another ministry; it is an aid to unity among Christians. In the sacred Upper Room Jesus prayed the unforgettable prayer of Christian unity, "that they may all be one." And music is an aid in this direction. We sing many of the same hymns. "Faith of Our Fathers"—who wrote it? "We may not climb the heavenly steps"—who wrote that? We do not refuse to sing hymns because they were not written by our own particular church-men. There is a unity in the hymn book that is truly amazing. It is a cross-section of our common Christian heri-

Rochester, N. Y.

age, and men and women of every denomination have contributed to it.

Discords in music are hard on our ears, for when instrument and voice are not in tune the result becomes annoying. We must learn in the family of the Christian Church to sing together, in tune, and thus unitedly produce those melodies that will sweep across the world with the message of Christ's redemption.

A friend reports that when he was visiting some years ago in the Alps, he walked one evening along a country road. He heard the sounds of music, which he thought might be church bells. As he walked around a bend in the road he saw the source of this music—the exquisite melodies came from a herd of cattle turned out for pasture. Around every cow's neck was hung a bell, and the bells were of different tones, and as the creatures moved across the pasture, each contributed to the music, and the music came, not from one performer, but from the united tingling of the cow bells. It suggested to him that all Christians ought to be moving across the pastures of this world with the music shaken out and blending with the other music of humanity, so the whole concert might be pleasing to men and acceptable to God.

So much in praise of music and its blessed ministry among men. Have you learned to make music? Are songs upon your lips and in your heart? I am not referring to the mechanics of music, but to the spirit of it. Listen to the Apostle—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, in songs and hymns, singing with grace in your hearts to the Lord". Col. 3:16.

The Christian life should be one of song. The song of rejoicing ought to be ever upon our lips. We should be able to have melodies in our hearts at all times. Job speaks of God giving songs in the night," and in Acts 16:25 we read of Paul and Silas in prison, singing midnight melodies. What is so remarkable about songs in the night? They are out of season. It requires no great effort to make music in the time and place of music, but when the organ console is closed, and the musicians have laid away their instruments and left their places, when the singers have parted, when the great hall is empty, dark and silent—to make music in the night—that is something to take note of. But that is what our God does—he gives songs in the night!

(Continued on page 201)

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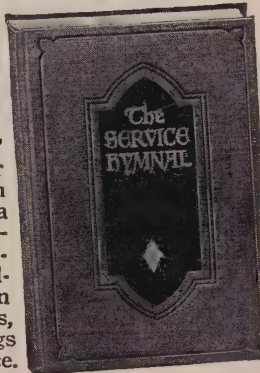
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JUNIOR PULPIT

Putting In and Taking Out

JOHN B. NETTLESHIP, MANCHESTER, ENG.

Luke 6:38. "Give and it shall be given unto you."

I expect those of us who are the older have been "digging for victory," and I daresay that even the smallest of us has a little plot of ground in some corner of the family garden, where grow your very own things. Isn't it exciting to get your first crop?

Some one said, "Of course you'll get out of your garden what you put into it." Of course, we'll get out of our gardens what we put into them. If I plant carrots, I should expect to harvest carrots, not peas. If I sow cabbage seeds, I know I shall not get lettuce. Why, even in the Bible it says, "Do men gather grapes of thorns, or figs of thistles?" I shall get out of my garden what I put into it.

But, the phrase I have quoted you has a deeper meaning. You see, my garden had been neglected before I got it. Now, before I can get the results I want, I will have several years of hard digging, soil enriching, and general care. Year by year, my experience tells me, I shall get better results as I work and dig.

Now, this is true of the whole of life. It is true of school work, the more attention we give to our school duties, the better we shall like school, and the better our grades and progress. It is true in our home life. Those who do all they can to make home a happy and comfortable place, find they get much more out of their homes than the boys and girls, yes and men or women, who just sleep and eat at home, and do nothing to make the home a sacred and happy place.

Jesus told a story about two men who started to build their houses. The first man dug deeply into the ground for his foundations,—a long, hard job. The second man couldn't be bothered with all that work. He just built his house on the sand. He didn't put any effort into the foundation. Well, he didn't get as much out of it, because he got only a building that collapsed when the storms commenced. How he must have wished that he had built a good foundation for his house. What one expects to be of value in life requires a great deal of patient effort.

Let us think about this in connection with our Church, for the same rule works here as in all other things. I don't mean putting money

into the collection plate. That is very necessary, because it costs money to run a Church, just as it does to run a school, a motion picture theatre, or a store, and so we must do our share to pay the expenses of having the Church in our community. But, I mean more than that, I mean that we must put effort into our Church membership. It is our Church, not the pastor's Church, or the Deacons' Church. It is our Church, your Church, your father's Church, my Church, and we must help along here to make this work a success, just as we do our part in the homes where we live. Now, this is especially true of prayers, of singing, of listening to the sermon, so that we shall understand what is being taught us.

In the Sunday School lessons, we have learned how Jesus went to the local Church with His parents, how he took part in the worship service, how he took part in the discussions. We have the same privileges and the same opportunities, and if we make up our minds to "dig in" and put something into our Church membership we shall grow more and more interested, and "get more out of it."—*In the Expository Times.*

The "H" Boys and Girls

Matt. 19:14. "Suffer the little children . . ."

"Once upon a time," so the legend was told to a group of girls and boys by their teacher, "a king and queen had a little daughter who was beautiful, amiable, and good, and when the queen of the fairies heard about the little princess, she came to reward her."

"I have come to reward you," said the fairy queen, "for your beauty and goodness. Here are three wishes; choose which you want. First you may choose to be a bird, to go from one end of the earth to the other, singing happily, with no one to say no. Second, you may be a butterfly, with no care in the world, only to be beautiful, gay, and happy. Third, you may be a flower, whose beautiful color and sweet perfume will cheer everyone who comes near you."

The princess said, "If I were a bird, I might fly too far away from my home and friends, and never return; if I were a butterfly, I might have such a good time, and think so much about my beauty, that I would become vain; if I were a beautiful flower, I could

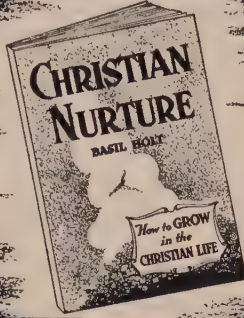
heer and comfort those whom I love. I will be a flower."

"I wish I had a fairy queen come to bring me three wishes," said Mary to her mother, and all the other children joined in the same wish. "Now, see here," said Mary's mother, "you don't need to wish for a fairy queen to give you a choice of what you want to be. That wonderful privilege is right in the heart of every little girl and boy, from the time God brings them to life on earth."

Of course, all the children were curious about *the wishes* they could have, and insisted upon being told right then. "All right," said Mary's mother, "every one of you has the choice of being an 'S' boy or girl; an 'N' boy or girl; or you may be an 'H' boy or girl. No one will know what choice you make for a long time, because you may not know yourself. Your mothers and fathers, or your teachers will try to help you make your choice, or they may try to help you change your choice, but there is not much others can do about it. The choice is your very own, and after you have made it, your habits will grow accordingly, and even your face and manners will show what your choice was." "Tell us," shouted the children, "what the letters stand for."

"Listen carefully," answered Mary's mother, "here they are. 'S' boys and girls are *selfish*, they think only of themselves, they are vain, want to be happy themselves, without doing anything to make others happy; 'N' boys and girls are *naughty*, they hurt others, they take things that don't belong to them, they do not tell the truth, neglect their lessons, and always blame someone else for their troubles. 'H' boys and girls are *HAPPY*, because they feel right inside. They do the things that make others happy, so everyone likes them. They do what they are told to do, if things don't come out right they tell the truth about it, they say their prayers, not only for themselves but for others. NOW, the one important thing about these choices is to remember that you can't have someone wave a wand over you, and you come out all-ready-made one kind or another boy or girl. This choice is one that you have to work at yourself, hour by hour, day by day, just as you build your body hour by hour by taking good care of it, eating the right kind of food, and getting plenty of recreation and rest. This choice I have just told you about will build a boy or girl who will live in that body, in fact it will become a part of you." What choice would most boys and girls make?

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ILLUSTRATIONS

WM. J. HART, D.D.

Easter Morning on the Mount of Olives

Luke 24:1. "Upon the first day of the week, very early in the morning, they came . . ."

"Thine be the glory, risen, conquering Son,
Endless is the victory Thou o'er death hast won;

Angels in bright raiment rolled the stone away,

Kept the folded grave-clothes, where Thy body lay."

"The Jerusalem Missionary Conference," a kind of miniature Universal Church, "gathered from East and West and South and North," met in the city of Jerusalem in the Spring of 1928. The 240 representatives spoke 60 different tongues. The assembly went to the Mount of Olives on Easter morning, and sang the Easter hymn here indicated. Mr. E. S. Lamplough, an English laymen devoted to music, was present, and afterward indicated that the thrill experienced was something which could never be expressed in words. One can almost imagine the assembly, coming from various parts of the world, as they sang on that eventful morning:

"Lo! Jesus meets us, risen from the tomb;

Lovingly He greets us, scatters fear and gloom;

Let the Church with gladness, hymns of triumph sing,

For her Lord now liveth, death hath lost its sting."

This hymn was written in 1904 by E. L. Burdy, a pastor at Vevey, Switzerland. The English translation was made by the Rev. Birch Hoyle, a Baptist minister, for the Y. M. C. A. in England, and appeared in *The Red Triangle*, of which he was the editor. The tune used for the hymn is "Maccabaeus" from Handel's "Judas Maccabaeus."

Triumphant is the refrain of this Easter song:

"Thine be the glory, risen, conquering Son,
Endless is the victory Thou o'er death hast won."

—From "Unfamiliar Stories of Familiar Hymns." Hart. (W. A. Wilde Co.)

The Time Table

Dan. 2:21. "And he changeth the times."

SAFED THE SAGE

Now it came to pass in one of my journeys that I rode in a Locomotive; and just before the train Pulled Out the Conductor came beside the Cab and handed the Engineer a New Time Table, and the Conductor then Spake unto the Engineer, saying:

"She goes into effect today, Bill. Burn up the old one."

And the Engineer took down the Old Time Table and cast it into the Burning, Fiery Furnace, and it was totally consumed.

And I spake unto him, saying:

What do ye, burning up the Old Time Table?

And he showed me the new one, on the face whereof was printed in letters of great size:

Destroy All Previous Time Tables

And I said unto him:

But consider how useful hath been the Old Time Table. It hath brought thee and thy train safely on time for six months, and never wast thou at fault so long as thou didst guide the train according thereto. And behold it differeth but little from the new one. Wherefore shouldst thou cast it into the Burning, Fiery Furnace?

And he said:

The less it differeth the more certainly I must burn it. If the differences were great I might Remember them, but being so small, and with the Habit that is upon me I should certainly forget, and my train would go Skyhooting through the Rear end of some other Train, and the Passengers thereof would go to Heaven ahead of Schedule Time. Wherefore must every Old Time Table be utterly destroyed.

And I opened the Bible, and I read therein how Hezekiah brake in pieces the Brazen Serpent that Moses had made, and called it Nehushan, though many sang in his day:

It was good enough for Moses

And it's good enough for me.

And the Engineer rang the Bell and blew the Whistle, and the Train sped away along

the Track, and as the Journey proceeded I thought much of these things. — *From the Parables of Safed the Sage,* by William E. Barton. Courtesy of The Pilgrim Press.

She Had Her Communion

Rev. 3:20. "If any man . . . open the door, I will come in . . . and sup with him, and he with me."

"My memories go back to lang syne days. I am in my 86th year." Thus wrote a Scots-woman, "Dileas," in an article in *The British Weekly* (December 2, 1943). Said she: "A memory comes back to me of a unique communion—when good old Grannie M—— was unable to take her place with others at the Lord's Table. The story were best told in her own words:

"I was that bad wi' the rheumatism that I couldna' waalk, and I was gittin' grutin' and sayin' to masel' 'Ooo, Ooo!' I'm feelin' like the foolish wans that was shut oot, when He took the wise wans ben wi' Himsel'." And then, I minded on the word that says He's waiten' at oor door, and if we let Him in He'll sup wi' us. Then I read the psalm and the chapter that I thoct the minister would be readin', and I took a little oatcake, and a cup of water, and I had my communion!" "

The Gunner's Story

Acts 26:32. "Obtained help of God."

I have received a delightful letter this week, which is signed, "Just a Gunner." He is in the Royal Regiment of Artillery. His faith in prayer has been greatly strengthened because of a wonderful answer that has been given to his fervent petitions. While he was stationed many hundreds of miles away from home, he received information that his brother had been taken to hospital suffering from meningitis. The doctors did not expect him to live. Near to the camp was a little parish church, and one night this young gunner went into that quiet House of God, and prayed that his brother might recover from his serious illness, and be restored to health and strength.

"I went many times to that little church," he says, "and then news came from home that my brother was out of danger, and was making a speedy recovery. In that hour I had the faith and the knowledge that God would hear me and help me, and I shall never forget the experience."—*From T. W. Riddle, London.*

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Why She Was Glad

Matt. 15:24. "I am . . . sent . . . unto the lost sheep."

The brother of Whitefield, the great evangelist, was deeply despondent at times, and felt his utter worthlessness and helplessness. On one such occasion Lady Huntington spoke to him about his salvation, and tried to induce him to come to Christ. To all her pleas he answered, "Oh, it is of no use! I am lost! I am lost!" "Thank God for that," she said. "Why?" asked the man in astonishment. "Because," said Lady Huntingdon, "Christ came to save the lost, and if you are lost, He is just the One who can save you."—*From The (London) Christian Herald.*

What His Fellow-Soldiers Needed

Eph. 6:16. "Above all, taking the shield of faith."

A young man, now in the army, has attained the rank of Master Sergeant. Writing to his mother in up-state New York, from his camp in Alabama, this fatherless youth, who had been trained in the Sunday-school and the church, wrote a very thoughtful letter to his mother on the subject of religion and the soldier. Said he, "I am writing this on the deck in a Blitz car." His regiment, he added, had 2,500 men. Men from every walk of life, he explained, were "thrown together, living together, and depending on each other." The result was that each one almost "suddenly realized that the other man is really like himself."

"They say that soldiers are godless," he commented, "but I find from my own experience, and from observation at first hand, that these boys brought together in a common cause, with their activities laid out for them from day to day, suddenly find themselves lacking something. That something is religion. That is why the churches are crowded each Sunday with soldiers. Even the services held on the post are over-crowded. That is true of all denominations.

"The army takes care of the physical welfare of the soldiers; but that, we find, is not enough. So more and more men turn to their God for that solace which religion gives."

"I suppose this sounds like a sermon. But it's not. It is only what I have seen since I've been in the army, so far away from home."

This is a word of testimony from a young man who knows what life is in the military camp; and who has found that the soldiers

need the support which comes to them from a personal religion.

Chinese Mother's Prayers

Psa. 116:16. "O Lord . . . I am thy servant, and the son of thine handmaid."

Delivering a radio address from Atlantic City, New Jersey, in May, 1932, Bishop C. I. Wong, who won his Ph.D. from Syracuse University, and whose Episcopal residence (Methodist Episcopal Church) is in Peking, paid the following tribute to his mother:

"I come from a Christian family. My mother was a very earnest and devoted Christian. She lived to be eighty-two years of age, and passed away in 1926. During the time when she was living with us she spent fully four hours in prayer each day—two in the morning, and two in the evening before she went to bed. People used to ask her why she should use so much time in prayer. In reply, she said that she had to pray for the family; for her son, his work, and all his friends; and for all those who are in need of help. She also said that on account of her age she could not often go out to do any work for the Lord, so the best thing which she could do was to put in more time in prayer.

"When she passed away in 1926 she was very happy. Not a death, but a sort of sleep separated us."

Thus with her work of family service and intercession on earth accomplished, God gave to His beloved sleep.

Lesson in the Skies

Psa. 37:18. "The sky, which is strong, and as a molten looking glass."

I once heard a youngster of 12 say, "Ain't the clouds purty?" and, when asked what she meant, went on to explain:

"When the sky's blue all over ya' can just see plain sky wherever ya' look; an' when there's nothin' but clouds, it's purty gloomy day; but put 'em both together, an' Mister, ya got somethin'!"

The philosophy of that child is something to be wondered at. Few of us ever look at the sky and realize the beauty of the clouds.

And why can't we apply that same philosophy to our every day living? When clouds bespangle our sky, it makes us just a little more appreciative of the good things we have. When life flows smoothly by and no shadows cross our pathway, we seldom realize the virtues of the things we own; but when we pass through the shadows, and once more step into the sun

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ght, the beauty of that which we have thrills
anew, and we realize more keenly the value
of our possessions.—Norma Tyler, in the Utica-
N. Y.) Observer-Dispatch.

Where's Ma!

uke 8:19. "Then came to him his mother."

Twenty-two hours Howard Smith, a lad of
ixteen, was buried in a caved-in well. Rocks
and dirt were all around him, and he was kept
alive by air compressors. Meantime a rescue
crew worked desperately that they might reach
him at the bottom of a twenty-four foot well
where he had gone to repair the pump. Fear-
ing another cave-in, miners and others had to
sink a shaft some distance from the well, and
then tunnel towards him. The boy's brother,
two years older than himself, removed the
largest boulder which was pressing on the lad.
Through a speaking tube, Edward was able to
communicate with the men on the surface.

Unhurt, he was eventually brought to the
surface by a squad of men. The first thing the
lad did was to look around on the crowd of
persons to ascertain who were there. The one
face which he most wanted to see was missing.
The lad voiced his question:

"Where's ma?"

The boy wanted to see his mother. But she
had collapsed when she realized her son's
 plight, and was placed under the care of a
doctor.

"I want to thank every one of you people
who got me out," said the courageous lad.
When he was taken home, cared for by physi-
cians, and given the privilege of seeing his
mother.

Many a lad has cried out in his time of lone-
ness, sorrow and need in life, from the depths
of his heart, "Where's Ma!" Happy the boy
who has a mother to whom he can turn.

Living Soldier Recorded as Missing

uke 15:24. "Was dead, and is alive again;
he was lost, and is found."

Can you imagine the peculiar thrill which
must come to a man when he looks at a monu-

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ment and finds himself recorded among the "Dead" or "Missing?" Yet such an experience came to a man named Ray Daniels in May, 1931, in Syracuse, New York, as he gazed at the Rock of the Marne monument in Billings Park. This monument was erected soon after the close of the World War by the men of the 38th regiment, formed at Camp Syracuse.

One column records the names of the "Dead." The second column gives list of the "Missing," and is taken to mean very much the same thing as the first. But on Memorial Day Daniels came from Binghamton to meet his comrades of the 38th regiment at a re-union. Then it was that he saw his name listed with those who were missing.

Daniels, it seems, was wounded in the Battle of the Marne on July 18, 1918, and was picked up by the Germans. For five months he was held a prisoner, and was not released until after the armistice. Hence when the monument was erected he was still among the missing.

Not a Deserter

II Sam. 20:19. "I am one of them that are . . . faithful."

Having watched his comrades of the Civil War parade for more than half a century on Memorial Day, he was unable to take part with them until 1931, when he was at last able to join in the marching ranks. At that time he was eighty-four years old. As a boy, he joined the Union Army, and served with credit in the Fourth United States Infantry. At the close of the war an officer sent him to a Missouri town for his baggage. Unable to find it, the young soldier left for home. Subsequently he was listed as a deserter, but he was not. It, however, required a special act of Congress to establish a clear record for the man who had faithfully done his duty. But Carlton C. Olin of Beloit, Wisconsin, was at last happy to be able to march with his comrades and have his service recognized.

I Should Be Afraid

To start and maintain a home without Christ.

To bring children into a home without Christian background.

To try to run my business with no thought of God's guidance.

To be out in the storm of today without His firm hand.

To bring character destroying literature and amusements in the home.

To fail to maintain a family altar.

To seek God's leading in every phase of life.

I SHOULD BE AFRAID!

—Glenn E. Wagoner.

CHURCH AND SOCIETY

J. J. PHELAN, D.D.

Word has recently come announcing the sudden death of the Reverend John Joseph Phelan of Toledo, Ohio, for years the editor of the Column, known to Expositor readers as CHURCH AND SOCIETY.

Writing of the passing of her father, Miss Katherine Phelan says, "he had been downtown in his car and stopped several places to talk with friends. He came home jolly and apparently well, remarked that he felt fine, that it was a glorious day and a few moments later was gone."

Dr. Phelan, 72, was a retired Baptist minister, an unusually keen intellect and was well known in the Toledo section for his untiring and able social and relief work. Author of several books, including a study of commercial amusements and the Toledo Motion Picture Industry, Doctor Phelan did considerable research work in the field of juvenile delinquency.

Before moving to Toledo as a young pastor he served Emmanuel Baptist Church of New Bedford, Mass.

Drs. Chester Dunham, Grant W. Speer and Alfred D. Grey conducted the funeral services. Interment was in Forest Cemetery, Toledo.

Tomorrow's World

Jer. 8:14. "Crying, 'Peace! Peace!' when there is no peace."

I Pet. 4:18. "If the righteous scarcely be saved."

Luke 15:7. "Joy over one sinner that repenteth."

Once upon a time, there was a War and after a while (even war lords get tired) there rose a greatly-publicized "let's get back to peace" movement with great speeches and still greater speakers; and who denies that this process has not been automatically renewed or reversed ever since? So much for history and pre-history.

It is said, that when Humpty Dumpty fell from the wall, "all the king's horses and men couldn't put Humpty together again." This is likewise true of individuals, society and civilization—our Pollyannas and World Utopians notwithstanding. When individuals cannot p

themselves together as individuals how can they be expected to put nations together? God works on the basis of human repentance.

We talk of great statesmen but where will you find a greater, except the Christ, than Jeremiah? Here was a sensitive and highly-attuned seer, who sensed the fact that even God may get tired and somewhat bored concerning the sorry plight of His people. Read Jer. 6th chapter and note how keenly he felt the reign of terror when prophets and believers in religion were cruelly murdered. He shuddered at the sight of innocent blood being shed in the streets of Jerusalem, especially in the reign of Manasseh—a power-possessed tyrant if ever there was one.

Jeremiah loved Judah and Jerusalem but this did not prevent him from being truthful and realistic. Israel, no less than her enemies, must pay for her sins! A careful reading will reveal that Jeremiah is here giving us a true X-ray of a proud people who determined to have their own way. Did they not say, "we will not walk in the old-established paths?" And so Jeremiah pours a little vitriol upon their indifference, supineness and sins. To paraphrase, you built up a civilization and society, largely of your own making. You rarely consulted any blueprints of Mine; and when you did, you often made a mock imitation of them. As you built without consulting Me—why not take the results of your own building? Do not try to thank Me with your unholy doings."

When nations become stubborn and perverse; and when as in 5:31 "the prophets and priests prophesy falsely; and the people love to have it so: what will ye do in the end?" inquires Jeremiah. This leader foresaw that there was really no limit to the ways of the masses when conscious of betrayal by their leaders. How can individuals, unconverted, be taken seriously when they prate loudly about building a New World,—and most of the time their thoughts are not directed to God's World, but to the Liquor World, the Gambling World, the Sport and Sex World? Why? Today, as in Jeremiah's time, there are persons to whom the "word of the Lord is a reproach in which they have no delight" or concern.

Again and again, Jeremiah seems to taunt them with a "you got along without Me in our plans, why not continue without Me?" (5:16, 6:19.)

The "peace-to-keep" movement is a noble ideal. Let us not allow selfish interests, whether economic, political, or racial, to give it the awful jolt it received in World War I.

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The Three Spirations

Matt. 16:26. "For what is a man profited?"

A spiration is an act of breathing. There are three spirations which we usually associate with success. They are *Inspiration* (or God breathing into man), *Respiration* and *Perspiration*. In simpler terms, inspiration connotes Divine Aid; respiration, the possession of Good Health; and perspiration, the application of good old-fashioned Hard Work; and if the term "work" is too prosaic, why not give it academic status by calling it "Individual and Social Action."

But there are many other factors and forces which help to make for success. What is our disposition, temperament and character? What of the importance of good and influential friendship? Good ancestry and training? Surely, these cannot be ignored. And what about that "golden opportunity" which Lady Luck herself passes out (a little gingerly perhaps) but at least once to all? Yes, these many strands make up the warp and woof in the human life "Success" Pattern.

Jesus was greatly interested in the success of his disciples. In verses 24 to 28 in chapter 16 you will find Him using these key words identified with "success": Practice of Self-control in "let him *deny* himself." The principle of "*saving*" or "*losing*" one's life in service, and in "*gaining* the entire world" and "*losing* one's soul" in *profits* and *losses*.

Success too long has been connected with the outer circumstances of men and nations. We are now concerned about faith in the inner life. The phenomenon of faith as a force and factor in world success is becoming more a theme of our best sellers. The subject of Man's Relation to God could very easily be applied to several new books today. "The Keys of the Kingdom" by A. J. Cronin and published in 1941—a real leader for a year, until succeeded by Franz Werfel's "The Song of Bernadette." At present, "The Robe" by Lloyd Douglas leads the list in fiction.

The number and quality of books published about war today are much better than those of World War I. There were no such testimonia to faith then as now. How true this is of Captain Rickenbacker's "Seven Came Through." Lieutenant Whittaker's "We Thought We Heard the Angels Sing" is another. Thornton Wilder has also captured the gleam of faith in "Our Town." Saroyan and a host of others are all fumbling after the same thing. Humility, love, courage and faith all make for success.

A rendezvous with God is the supreme need of men and nations today. It is not easy. There are many distracting things. Many of us are but as mere children in the deep mysteries of God. Let us seek to understand all the factors in a given situation that can be understood. Let us recognize that some answers are still in the making, time and circumstance and events are masters that control most of us. Even the success of God's work upon the human soul is greatly affected by our degree of intelligence and spiritual receptivity. Whenever a situation is beyond human help, recognize it. Never fight the Current of Destiny. Go with it. You are not surrendering everything in a spineless defeat. Ever see a fisherman "ride" a beach-comber with his dory of fish and land safely?

Suffering In The New World

1 Peter 4.

In the text above Peter is talking to Christians who have had much suffering, affecting their life, property and character. In verse 12, Peter tells the Christians to be at home with suffering and "think it not strange." But not all suffering has merit or grace. There is the suffering of "the murderer, thief, evildoer and the busybody in other men's matters." If we suffer as Christians, we have nothing to be ashamed of.

There is much stock copy and prophecy concerning the kind of a postwar world we would like to live in. "You pay your money and take your choice." We counted over seventy-five theories and platforms for this so-called "one world" or "new world." Who is competent to analyze and synthesize them? And Peter once inquired, "Lord, to whom shall we go? Thou alone hast the words of Eternal Life."

The best of all books on World Peace is the New Testament. The best of all civilizations is a Christian Order of Society. The task of the Church in the postwar world is to develop and maintain a new spirit of cooperation within itself. The Church must have a larger place in any New World Order, and she must have "clean hands and a pure heart." International justice and honor is not built effectively without religion.

Bending The Twig

Pro. 22:6. "Train up a child in the way he should go."

Isa. 7:15. "Butter and honey shall he eat, when he knoweth to refuse the evil and choose the good."

Eccl. 4:13. "Better a poor and wise youth,
than an old and foolish king."

The Church, as a leading social agency, together with the Home, School, Y.M.C.A., Y.W.C.A., and other social agencies, has an almost superhuman task on its hands to stay and prevent the rising curse of juvenile delinquency.

What worries J. Edgar Hoover, FBI chief, is the increasing crop of youth delinquents, who, if not checked, will constitute our adult criminals in a few years after the war. The Church that does not build up a constructive Youth Program and NOW, is renegade to the trust. The Church with its fine parish houses and Department of Religious Education is particularly equipped for Recreation and Moral stimulation. The dollars that have been invested in these buildings of art should now be invested in God's children.

Too many churches are dying from an ancient social anemia. They suffer from an outworn traditional fallacy that when an individual is converted—he becomes automatically detached and removed from Society, when, in reality, his "conversion" to have any worthwhile significance—must be WITHIN Society. Some churches have leaned a little too far backward in making it primarily a Social Institution and so have substituted an amiable humanism for a rugged theism. The Church is a Religio-Social Organism and "what God hath joined together, let no man cast asunder."

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"How many members want to escape the unceasing cry of 'Give! give!' But is 'giving' not the very condition of existence? The clouds give rain. What use are they for? The flowers give their scent, the bees give their milk, and the bees honey. The sun gives light and heat as the very reason of its existence; and a Church has been purchased by Christ, and established in the world, for the purpose of giving—showing forth God's glory, and imparting to the sad world the blessings it has received. Who ceases to give ceases to live."—*Author Unknown.*

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RECENT BOOKS

THE BEGINNING OF CHRISTIANITY

By Clarence Tucker Craig. Abingdon-Cokesbury. 366 pp. \$2.75.

The Professor of New Testament in Oberlin Graduate School of Theology has given us a valuable book. His purpose is to seek to understand the Christian faith by looking at its beginnings "through the eyes of those who found such profound significance in these events (recorded in the N. T.) He endeavors "to trace the course of events according to the soundest historical criticism of our sources of information." Further, he tries to understand these events as interpreted by the early Christians themselves. He succeeds in keeping himself in the background. Only occasionally does he say, "For myself, I believe—," and then only when it is definitely in point for the reader. Dr. Craig has given us a continuous and readable narrative which should be of great interest to any student of the N. T. It should help many to a coherent understanding of the N. T. story and provide a true background for sound Gospel preaching. The author is a finely disciplined scholar as is evidenced on every page. He provides a selected bibliography and a list of Bible and other readings at each chapter end. It is a book for the minister's reference shelf, where it should never accumulate dust.—*Wm. Tait Paterson.*

GOD AND THESE TIMES

By Howard J. Chidley, D.D. Revell Co. 128 pp. \$1.50.

The author knows both life and literature. He speaks intelligently and winsomely to the people of his own day, and for twenty-five years he has been the pastor of the First Congregational Church, Winchester, Mass.

Brevity characterizes the fifteen sermons included in this volume. Quotations from the ancient classical writers and also from modern prose writers and poets abound, as well as from the Bible. Yet these are closely associated with the subjects discussed. With mental clarity and spiritual vision, Dr. Chidley discusses such subjects as "The Insight, Oversight and Foresight of God" on the one hand; and yet he comes down to today in a sermon "On Being a Good Soldier."

Courageously and confidently does the author speak to men of "these times" when he says, "And if God guides us we can also be sure he will gird us."—*William J. Hart.*

THE VARIETIES OF NEW TESTAMENT RELIGION

By Ernest F. Scott, D.D. Charles Scribner's Sons. 310 pp. \$2.75.

Dr. Scott has given us another stimulating book, alive with fresh insights into the New Testament and awarding with a large supply of thoughtful deductions. As in the case of his previous volumes he has penetrated the surface of New Testament scholarship and has brought up from the depths many priceless and hidden treasures with which to quicken our understanding of the early Church and the faith which they so heroically defended and handed on to posterity.

His ten chapters present serious reading to serious minds, beginning with a discussion on DIFFERENCE AND UNITY IN THE NEW TESTAMENT and ending with THE RISE OF A COMMON RELIGION. In be-

tween he deals with such themes as HELLENISTIC CHRISTIANITY, THE RELIGION OF PAUL, THE MORALISTS, and THE JOHANNINE TEACHING, to mention a few of the chapter titles.

The reader will be intrigued by the easy style of the author and carried away by the enviable art with which Dr. Scott makes difficult and involved matters understandable and clear. One need not fear of being swept off one's feet with ultra-radical, or even radical views, for this author stands squarely on the foundations of our historic faith and seeks to substantiate this faith in the minds and hearts of his contemporary world in the light of modern research.

This book will greatly aid laymen and preachers alike in their hunger and thirst for the knowledge of the Scriptures which shall enable them to be good workmen "that needeth not to be ashamed, rightly dividing the word of truth."—*John W. McKelvey.*

THE CHURCH OF THE NEW TESTAMENT

By C. J. Sharp. Standard. 128 pp. paper 50c.

This little book makes a detailed analysis of its subject, and might be used as a starting point for such a study. However, the writer is literalistic and definitely dogmatic. He allows no place for a difference of interpretation. He gives "a frank presentation of the Church as it is definitely pictured in the N. T." He presents his denominational name as the only allowable name. "Kingdom" and "Church" are synonymous. Each chapter has a list of questions at the end, and many of these questions seem to be definitely phrased to support the denominational bias. With these reservations, the book might well be used by a student as an outline for the study of the N. T. Church.—*Wm. Tait Paterson.*

OUR FIGHTING FAITH

By J. Blanton Belk, John Knox. 89 pp. paper 50c; cloth \$1.25.

The author is minister of St. Giles Presbyterian Church, Richmond, Va. He presents five sermons preached in the Church and broadcast over the air. The titles indicate somewhat the ideas: "Building Sound Homes . . . The New Industrial Revolution . . . The Art of Listening . . . Change or Decay . . . The Government of God." They might be rewritten: "Juvenile Delinquency . . . American Post-War Problems or Labor and Capital . . . Too Busy to Listen . . . Strong Morale or Else . . . Total Christianity." (The foregoing is intended only as interpretation.) The sermons are timely, clear, incisive, evangelistic, sufficiently dogmatic. They have done this reviewer good.—*Wm. Tait Paterson.*

BLUE SKIES BEYOND

By Henry Lafayette Anderton. Broadman Press. 215 pp. \$2.00.

The author has told the story of integrity and uprightness in this little book. It is readable and interesting, though it lacks true suspense and the gripping power of a real plot. The exciting experiences of Paul Freeman from the start of his youthful career as an pilot in England sound biographical to a large degree, pilot in England sound biographical to a large degree,

and for this reason possess value and inspiration for wide reading among young people.—*John W. McKelvey.*

THE THRILL OF TRADITION

by James Moffatt. The Macmillan Co. 201 pp. \$2.00.

To Dr. James Moffatt, competent Christian historian, there is a thrill in Christian tradition, which to him is the pulse of the Christian spirit beating throughout the centuries within the worship and fellowship of the church. This volume is the history of this tradition throughout the Christian era, showing how often it has been abused, how it differs radically from tradition in other faiths, and how it links men together in service and worship, enables them to lay hold upon a historic bond through the strong ties to the past, and baptized them with an eager expectancy in the present and with high hope for the future. The obligation to the past, and the responsibility which the present bears to the past, no matter how good or how incomplete the past has been, has never been stated more clearly or more strongly than in the closing study which the author calls, "Then and Now." To the author, and to us, the prospects of the Christian cause are never more hopeful than when the future is faced in the light of experience and under the impetus of the living past. Those who read this book carefully can hardly lay it aside without having come into their hearts and minds the same thrill of Christian tradition which they have studied with the author.—*Charles Haddon Nabers.*

REVIVALS IN THE MIDST OF THE YEARS

by Benjamin Rice Lacy, Jr. John Knox. 167 pp. \$1.50.

The President of Union Seminary, Richmond, Va., gave the Smyth Lectures for 1942 in Columbia Seminary, Decatur, Ga., and they are now available in this volume. He does not deal with methods, although one may find in his pages the basic principles that must underlie all true revivals. He gives us history, and most readable history. In his first chapter, Preparatory Revivals, he traces rapidly revivals recorded in the Bible, in post-Apostolic times, in Reformation and post-Reformation periods, Scotch-Irish revivals reaching into colonial America. "The Great Awakening" and its influences in the southern colonies is told with clarity and power. In "The Revival of 1800" we see beginnings in Hampden-Sidney College, developments in Kentucky, and the spread to several other states. The third chapter brings us "Five Decades of Revival: 1810-1860." Interesting reading is "The Revival in the Confederate Army," with implications for today. It was this revival that sustained the South "through the devastating days of the Reconstruction, and it gives point to his closing chapter, "Post-War and Future Revivals." Dr. Lacy's book has done this reviewer much good, and he commends it.—*Wm. Tait Paterson.*

THE ALTAR AND THE WORLD

by Bernard Iddings Bell. Harper and Brothers, 148 pp. \$1.25.

This is a good book on worship, particularly of value to those who approach to worship through the churches which use the liturgy. It is likewise helpful to all Christian workers and leaders who seek not only to enrich their own forms of worship, but also to gain for themselves a fuller understanding of the historic forms of worship, and how to interpret these forms and use them to inspire and advance Christian living and service when the worshipper has left the sanctuary. No one is better fitted for the task of interpreting the various aspects of the liturgy than Dr. Bell. One will

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use the prayer book more intelligently after reading this little book; and one who occasionally attends and participates in a worship service in which the prayer-book is used, will have the service better interpreted to him by the reading of this volume. In the appendix is the Liturgy from the Book of Common Prayer of the Episcopal Church.—*Charles Haddon Nabers.*

Conquerors Plus

(Continued from page 181)

those who represent us there are unselfish Christian statesmen. We have neither time nor inclination to allow self-seeking politicians represent us in matters of such great proportions. These representatives, regardless of what party happens to be in power in Washington at the time, should not be limited by political and party lines and should be duly chosen by the vote of the people. The peace terms offered by a political party or a factional group will not be worth the paper on which they are written. This is a people's war. The people are making the sacrifices and carrying the burdens of the war. They buy the war bonds, pay the taxes, send their sons to the battle and will have to carry the large debt after the war is over and the people have a right to express themselves at the Peace Conference. This they should do through representatives elected by them. A provision of this kind should be incorporated in the platforms of the major political parties as we approach the coming national election. The size of the American delegation and that of the other allied powers should be commensurate with their national contributions to the winning of the war.

The vote of the people should be a Christian vote. Only by the practice of the principles of the Christ and the incarnation of the divine spirit can we become more than conquerors. Christ, alone, is the hope for a good world order and if He is by-passed at the Peace Conference all that which will be accomplished there will be but the sowing of evil seed that will bring forth a greater worldwide conflagration than the one through which we are now passing. While Christ is the only hope for this hour I am sublimely confident that He can match the hour. I do believe that this wicked sin-scarred, bleeding, perishing world has never gotten itself into any trouble out of which the religion of Christ cannot deliver it. I do believe there is nothing too hard for our Christ.

When this weary war shall have finally come to its end we shall be amid desolations and ruins such as the eyes of God and man have not beheld. Nations will be impoverished, governments will be on the verge of bankruptcy,

broken hearts will be bleeding, cities will lie in waste, homes will be destroyed, families will be separated and scattered to the four winds of the earth, fertile fields will have become graveyards and the living dead will have crowded our hospitals everywhere until the harp of human hope will be a stringless harp. Only Christ will be able to re-string that harp and set the soul of mankind in tune with the abiding things of God. No nation, the conqueror or the conquered, will be able to survive the harsh terms of a man-made Peace Treaty. The treaty, though a just one, must be tempered with mercy, seasoned with good-will and sweetened with love for all men (regardless of race or color) if we are to have enduring peace. Such a treaty can be made only by men imbued with the teachings of Christ. For that reason I am calling for unselfish Christian statesmen to represent us at the Peace Conference. And if we forget politics and party lines long enough to be Christians ourselves we, as a Christian people, will not tolerate a Christless representation. I am anxious to see the world try Jesus Christ. We have had "The Age of Reason" and "The Machine-age," "The Scientific-age" and "The Century of Progress" and now I call for "The Age of Religion." I am positive that Christianity can make a peace and keep it among the troubled nations of the world.

If our vote is to be a Christian vote the church must crystalize that vote. Not even in the days when Jesus walked along the wind-swept coasts of Ancient Galilee and beckoned fishermen to do His bidding has His church faced a greater challenge and a finer opportunity for constructive service than at this hour. The church alone has been commissioned to preach a saving Gospel and given the authority to transform the world and save souls of men. Before the church succeeds in this perhaps she will have to take a look within. Perhaps, we—the so-called Christians—will have to do a bit of house-cleaning. It could be that we have been trying so many of the methods and practices of the world that the world has influenced us rather than being influenced by us. It may be that in our selfishness we have been seeking, among ourselves, the places of preferment rather than the places of service and sacrifice. Perhaps, among us there has been hatred, discord and strife and we have made it difficult for fellow Christians to get along with us. It could be that among us there is a little spark of that fire burning in our own hearts which in a larger way is destroying the world about us. If so the time is here for us to seek again our own individual salvation before turning to

the task of redeeming the world. Perhaps, as Christians, like Simon Peter we have been following afar off and we need to catch step again with Christ. After that we can walk the more-than-conqueror's way in the overreach of Christian victories.

When Lord Nelson, that human symbol of victory, stood looking out over the intoxicating scene spread before him at the conclusion of the Battle of the Nile, he said to his men, "Victory is not a name strong enough for such a scene." Victory is not a name strong enough for the triumphs possible to the church in step with Christ.

Music's Ministry

(Continued from page 187)

This is a powerful witness for religion, for it is the only thing that can help a man make music in the night. Men can build great organs, can organize splendid orchestras and cunningly fashion instruments for men to play, men can write the music, but religion is the only power that can come to a man in the night of his experience and give him a song.

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Learn to make melodies in your heart unto God; lift up your voice in praise to the God of your salvation.

One of Frances Ridley Havergal's poems tells of an aeolian harp which a friend sent with a letter describing the wonderful sweetness of its tones. Miss Havergal took the harp and thrummed its seven strings, but there was only common music. She read the letter again, and found instructions which she had overlooked at first. Then she raised the window and put the harp under the sash. Now the wind swept over the strings and the room was filled with melodious strains which no fingers of man could have produced. Only when the breath of heaven blew upon the harp could its marvelous music be brought out. The human soul is such a harp. Human fingers can call forth much that is lovely, but it is only when its cords are swept by the breath of Heaven, by the Holy Spirit, that its noblest music is called out. God can bring music out of your life!

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Invocation.

Hymn: "Shall Songs of Grateful Love..."

Psalms: 19 (responsively).

Hymn: "I Am a Stranger Here."

Scripture: Acts 3:1-10. John 6:9-11.
Judges 3:31.

Hymn: "When We Walk With the Lord."

Pastor: When the helpless cripple lying at the gate of the Temple, asked Peter and John for a gift as they passed by, Peter answered, "I have no silver or gold, but I will give you what I do have." Giving WHAT I DO HAVE has proved of great use in the history of the world, and of the Church of Jesus Christ. Shamgar routed the Phillistines with his ox-goad. He must have been a farmer, called from his work by the invasion, and he used WHAT HE HAD. A lad with a basket of a few loaves and fishes USED WHAT HE HAD. We can recall an unending series of such instances in the Bible, in the history of the human race, the history of our own nation; recently, in the story of Bataan, as told by Colonel Dyess. Almost an everyday occurrence of war-front reports. From Roe Island, Kwajalein Atoll, on February 6, 1944, comes a dispatch, "Graven deep in the hearts of the newly made veterans of the Fourth Marine Division is the story of how a private, Richard B. Anderson, Port Angeles, Wash., landing with two companions, pulled a hand grenade from his pocket to hurl at the enemy a few yards away. His ring caught the pulling pin, and the grenade rolled toward one of his comrades. Private Anderson USED WHAT HE HAD, he flung his body over the explosive to save the life of his companion.

After hearing a sermon on "Why stand ye all the day idle?" a woman went to her pastor, saying, "I want a spade to go to work with!" There are spades lying all about us, waiting for some worker to pick them up, and go to work with them. What kind of a spade do we need to put to use the gifts we have?

Hymn: "O Jesus, I Have Promised."

Witness: Give opportunity to members to tell of instances where others have used their gifts for the glory of God, the welfare of others, forgetting themselves.

Hymn: "Thou Art the Way."

Prayer and Benediction.

II. A Job With a Future

Invocation: Psalm 19:7-11.

Hymn: "O Beautiful for Spacious Skies."

Reading.

MY PRAYER

By GLENN E. WAGONER.

Give me a song of praise, O Lord,

That I may Sing today.

Give me the will to seek Thy face,

Give me the heart to pray.

Give me an upward look, O Lord,

To see the passerby

Who flounders on along life's road,

As tired and worn as I.

Give me the grace to smile, O Lord,

E'en though it be through pain;

That someone else may see the light,

With hope march on again.

—North Manchester, Indiana.

Hymn: "The Spacious Firmament on High."

Scripture: Mark 4:26-32. Acts 2:47.

Hymn: "There is a Sea..."

Pastor: The parable we have read, emphasizes gradual processes of growth, from seed to harvest. Though the thought is implied in Matthew's parable of the leaven, Mark is the only one who emphasizes it. Destruction and devastation may come suddenly,—constructive forces work slowly and gradually. One does not expect the ripened grain at the time of planting. The golden harvest is always in the future, as compared with planting.

Men expect a mature, perfect Christian, when the planting promised only a small green blade. Of course, there is mystery about the process of planting and harvesting. The seed bears within itself potential life; if given proper environment it will grow, we know not how, but we know it does, and then we must be content to wait for the ripened fruit or grain. Life, physical and spiritual, develops slowly, gradually, and painstakingly. The boy who sits develops no muscle; we have ample demonstration of this today in the medical division of the induction centers for the armed forces. Likewise, the boy who knows nothing about Sunday School or Church develops no spiritual muscles. He will not appear among us one day as a grownup, mature Christian. On the constructive side, there are thousands of instances of boys and girls overcoming great obstacles and handicaps through a seed of perseverance. The Church is full of examples of undreamed of triumphs from small and insignificant beginnings.

Acts 2:47 illustrates the growth of the believer, begun with a touch of the Lord, recognized and yielded to, the fellowship with others undergoing similar development, a coming together of those with a common cause and purpose. Like the mysteries all around us, the wind, the sun, moon, stars, clouds, the waves, the rain, the dew, the seasons, we accept the changes and the development; we see the mystery of good people dropping into sinful habits, depraved and sinful persons being cleansed; we cannot explain how God transforms humans, how He imparts the witness of the Holy Spirit that we are born anew; the increase in grace goes on before us, gradually, as the Christian walks before the Lord in faith and obedience.

The root idea of Divine activity: a seed thrown down, a speck tended, watered, and fed, until it puts out its hidden secret in due order.

Hymn: "Soft as the Voice of An Angel."

Prayer and Benediction.

III. A Day of Trial and Delivery

(Plans for the meeting. Assign Psalms 96 and 98 for study to the whole congregation. Assign reading to specific members. These Psalms are shouts of joy over Jehovah's goodness to Israel. Assign 97 and 99 for study and exultant declarations of the sovereignty of Jehovah over the whole world.)

Invocation.

Hymn: "Soldiers of Christ Arise."

Psalms: 96.

Hymn: "The Spacious Firmament on High."

Psalms: 98.

Hymn: "The Lord My Pasture Shall Prepare."

Pastor: Psalms 96-100 are a group calling upon the Israelites to praise Jehovah for some great deliverance. Their passionate enthusiasm demands that we refer them to some great crisis in the history of the nation and their broad view of Jehovah as the ruler of all nations, points to a time after the exile. One of the most mysterious and momentous periods in the history of humanity is that brief space of the exile. What influences were brought to bear on the captives, we know not, but we do know that they were transformed from a reckless, lawless, godless populace into a band of Puritans. In their captivity, under the wrongs and miseries of their exile, the Jews remembered God their Maker.

The Jews learned much, as well as suffered much, as they sat by the waters of Babylon. They emerged from their long exile with a profound attachment to the Word of God, such as their fathers had never known and with many precious additions to that Word. The

ad developed hatred for idolatry, faith in the life beyond the grave, pride in their national law, hope in the advent of the great Deliverer and Redeemer. There was also an intellectual advance. Books and teachers were sought and honored. Places of worship and study grew up in every community, a zeal for culture and knowledge which the race has never lost. Another development is that they were changed from an agricultural to a trading and commercial people.

So we have faith to believe that one day men will look back and recognize a great good that has come to the world out of the present terrible conflict. We may see how the ploughshare of war has broke up great evils, long entrenched, and hardened by the slow centuries. One day, the human race may sing praises and rejoice that tragedies of this magnitude have served their day, and the grass and flowers on the hillsides will make haste to cover the scars of man's cruelty and evil.

Hymn: "Onward Christian Soldiers."
Prayer and Benediction.

V. A Highway To Another Point

Invocation.

Hymn: "God is the Fountain . . ."

Psalm: 78 (responsively).

Hymn: "Guide Me, O Thou Great Jehovah."

Scripture: Deut. 8:3. Matt. 4:4. Psal. 9:1-3. Rom. 1:20.

Hymn: "There Stands a Rock."

Pastor: In our lesson we learned how Moses tells the Israelites that the object of their strange wilderness experiences were suffered to teach them their dependence on God; that back of the "bread" is Jehovah; that complete life means communion with God, as well as use of His gifts.

One of the most deadly pitfalls of life is to mistake the road or highway for a terminus; to regard the means of life as the end of life; to attempt to "live by bread alone." The great temptation of the present generation of men is to try to live on the material side alone; to depend on our lives on the road to a point, thinking we have arrived. What does God say to us through our yesterday? "He that hath ears to hear, let him hear." The rare to stop on the road, thinking we have arrived, is present everywhere, in history, in present duty, in worship even, where many mistake the hymns, the ritual, the sermon for the end, rather than the highway to a higher place. Let us pray for grace and understanding to accept the good gifts of God as signs along the highway to help us and direct us in finding the place of the Most High.

Reading:

What do you ask of life?
For it has much to give,—
That which, if taken well to heart,
Makes it worth while to live.

Each morning breaks on us,
When it this message brings:
"Who serves another as He may,
Needs not to envy kings."

"Though narrow be your sphere,
For Duty's bidding hark;
One little candle lit by you,
Makes war upon the Dark."
—Alexander Louis Fraser, Halifax, N. S., Can.

Hymn: "Holy, Holy, Holy . . ."
Prayer and Benediction.

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Pray Ye

(Continued from page 164)

prayer comes the saint; the mystic. Such as Saint Augustine, on the one hand, and Thomas L. Masson on the other. Particularly, for our time, the latter.

Too often the average American thinks of the mystic as one far removed from earth's noisy and clamorous ways; a devotee in a friar's cell or a monk in a sequestered monastery. But Thomas L. Masson knew the prayers that make us men and more than men in a world that would make us into devils. Masson had caught the great truth that it belittles God to use Him as our personal errand boy. He would have men use another door to God than the kitchen door. He would have men more than mendicants. He would have them go to God's front door, where they might meet Him "face to face" and commune with Him as with a familiar friend. That is the prayer we need: communion. Union now and forever. Such prayer brings one into the excellence of God. It does not cheapen Him into an Almighty Rationer of miracles Whose chief worth consists in snatching the almost wholly lost to live a further portion of life in time.

The sooner we can get rid of the cheapening form of prayer that Mother Hubbardises God, the better it will be for the spiritual ongoing of the Church and the world. The mystics of God, the aligned ones, whether they be in a monastic cell or in an office in a skyscraper, all realize this. Not for God's gifts did they seek Him but for Himself. From Francis Xavier in the sixteenth century comes the reason for their praying.

My God, I love Thee; not because
I hope for heaven thereby,
Nor yet because who love Thee not
Are lost eternally.

Not from the hope of gaining aught,
Not seeking a reward;
But as Thyself hast loved me,
Oh ever loving Lord.

It is to this high plane that we need to lift the concept of prayer in our dolorous time. God should be interviewed at the beginning of an adventure, not at the last gasp only of life. Too many think of God as old country folk think of the doctor. But God is more than an almighty M. D. to be called only in case of approaching death. He is, or should be, the almighty Director. A person who thinks of God only in terms of cures instead of in terms of character is, not only in a sorry

plight, but also in a sinful one, using the word sin here in its ancient sense of mistake. Such are liable to think of God in terms of their own laziness, instead of in terms of the highest loyalty. Just a prayer and the chilblains go, even cancer and all the rest of the ills to which flesh is heir. Religion is the way to health, science assisting. With prayer such as I am asking for we come at last to the high road of sweet dreams and health and quiet breathing. Prayer should be born of aspiration, not of anxiety. When, as it often does, it springs from the latter, haste should be made to transfer it to the carrying belt of the former. Whenever the emphasis on prayer highlights the thought of deliverance from something, be it sickness or sin, instead of alignment with something, it needs to be watched closely. That prayer is liable to stop with God working for us instead of us working for God.

This clarion call to such prayer has been given to our day and generation most clearly, not by a doctor of divinity, but by a doctor of medicine. Alexis Carol, in an article on "Prayer is Power," becomes one with all the mystics when he counsels that "we must never summon God merely for the gratification of our whims. We derive most power from prayer when we use it, not as a petition, but as a supplication that we may become more like Him. . . . Today, as never before, prayer is a binding necessity in the lives of men and nations. The lack of emphasis on the religious sense has brought the world to the edge of destruction." As one speaking from inside the Church I have to report that over-emphasis on prayer as petition has hindered men from realizing prayer as power in any high sense.

Recently I had occasion to converse with one who aspires to be the founder of a world movement in prayer. He had read Carol's great statement, and the most important thing that he remembered about it was a foot-note which happened to say that Carol would "never forget seeing a cancerous sore shrivel to a scar before his eyes." But Carol's whole point had been to show that men can grow to the size of God. This is the lesson that the world of our time needs to learn. Such an education will produce, not a race of special pleaders, but race of spiritual prophets.

The Expositor

I regret to say that today is my 91st birthday and failing eyesight renders a further continuance of *The Expositor* and the use of it impossible. I have them for many years, and regret the need to discontinue it, but must give it up. Have found it *very* helpful always. Yours with deep regret.—Rev. E. P. Mathewson, Ashaway, R. I. (January 24, 1944.)

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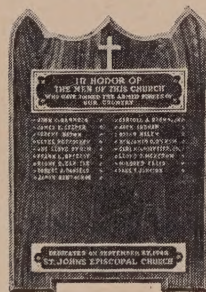
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